THE FORME OF PRAYERS AND MINISTRATION OF THE SACRAMENTES,

&c. vsed in the Englishe Congregation at Geneua: and approued, by the famous and Godly learned man. M. Iohn Caluin.

1. CORINTH. III.

¶NO MAN CAN LAYE any other foundation, then that whiche is sayde, euen Christ Iesus.

1561.

THE CONTENTES of the Booke.

¶TO OVR BRETHEREN, IN ENGLAND, AND els where, whiche loue Iesus Christ vnfeynedly, mercy and peace.

IT is more euident and knowen to al men, then wel cōsidered and thākfully receyued of many, with what greate mercies, & especiall graces God indued oure countrye of Englande in these latter dayes: when frome Idolatrie he called vs to the knowledge of his Gospel, and of no people made vs his people, a holye people, the people of God: sendyng vs a kynge moste Godlye, learned, zelous, wise, and suche one as neuer sate in that royall chaire before: Gods word vniuersally spred ouer all the lande, repentance preached, Christes kingdome offered, sinne rebuked so that none coulde excuse him selfe, either that he had not hearde, or els was not taught Gods holy Gospell: yet it came to passe, and this daye that is verified on vs, which the Lorde reproued Israell for, saying: 1 I haue stretched furth my handes all the daye long, vnto a people that beleueth not, but rebelleth against me, and walke after their owne imaginatiōs. For whose wayes

Gods great benefites bestowed vppon England.

1 Osee 2.d. Rom. 9.e.

1 Isaie. 65. a. Rom. 10. d.

2 Isaie.1.b Ierem.2.b. The cause of Goddes plagues in England.

were not corrupt? euen frome the 2 highest to the lowest, frome toppe to toe, there was no part founde. Such contempt of Goddes worde, aswell on their behalf, to whome charge of preaching was committed, as on the other side, negligence to heare and learne to frame their liues accordynge therunto: that if the Lord had not hastened his plague and preuented, it wolde certeinly haue comen to passe, whiche those wicked men of Anathoth sayde to the Prophete Ieremie, 3 speake no more to vs in this name of the Lord. The which vnkindnes and contempt, wold God we coulde as earnestly repent, as we nowe feele the lacke of these accustomed mercies. For now the daye of oure 4 visitation is comen, and the Lord hath broght the 5 plagues vpon vs, whereof before we were admonished, and most iustlye menaced. For the false 6 Prophetes are sent furth with lies in their mouthes to deceiue England, and the scarsety of Goddes worde is so greate, that althogh they seek it from one 1 sea coaste to another, yet they can not finde it, but as man affamished, deuoure the pestiferous dunge of papistry, to the poisoning of their owne soules.

3 Ierem.11.d.

4 Luk.19.f.

5 Leuit.16.e. Deute.27. 28.30.

6 1.King.22.6 2.Chro.18.e Ezech.14.c.

1 Amos.8.c.

Let vs therfore brethren 2 turne wholly to the Lorde, by repentance, fastyng, & prayer, earnestly besechynge hym to receiue vs once againe to his fauor, who willed not the death of a sinner, but hys amendement, offerynge him selfe to all them that in their necessitie seeke vnto him, and like a moste mercifull Father proueth all 3 remedies for our bettering: not cruelly punishyng to destroye

2 Ioel.2.c. Psal.68.a Ioh.3.d.4.a The onelye meane for Englande to recouer

destroye vs, but gentlye chastisynge to saue vs.

Beware then ye 4 harden not youre hartes agaynste this mercifull Lorde, and tempte him as the stubburne Iewes did, whome he therefore delyuered vp into theyr ennemyes handes, to perysche with the sworde, hunger, and pestilence.

For GOD will not be 5 mocked, but like as 6 consumyng fier will destroye aswell the wicked contemners of his worde, as the crafty dissemblers, which go about to measure GOD, by theyr fantasies: not considerynge that they 7 heape damnation agaynste them selues in the daye of his angre, whiche nowe alredye is kyndled, and begynneth to flame, to the condemnation of their soules and bodyes, who knowynge IESVS CHRISTE to haue 1 once fully satisfied for oure sinnes: cease not daylye eyther in harte, mouthe, or outwarde consent, to blaspheme his precious death, and (asmuche as in them lieth) 2 crucifie hym a newe. Do you not remembre that 3 idolaters haue no portion in the kyngedome of God, but are throwen into the lake of fier and brimstone, where theyr worme shall neuer dye? Can not the exemples of Goddes fearfull 4 iudgementes moue you, who spared not hys verye Aungels when they trespassed, but hytherto reserueth them in hell chaynes, to be tormented in the daye of the LORD? and will he then fauor idolaters,

Gods fauor, and mercie.
3 2 Chr. 36. c. Isa. 5. a. Prou 3. b. Heb. 12. b. Reuel. 3. d.
4 Heb. 3. b. 4. b Psal. 94 c.
5 Galat. 6. b.
6 Heb. 12. g. Deute. 4. d.
7 Rom. 1. a. Iames. 3. a.
1 Heb. 9. a. Roma. 5. b. 1. Peter. 3. c.
2 Hebr. 6. a. 10. c. 1. Cor. 6. b.
3 Galat. 5. c. Reuel. 2. c. & 22 c. Isaie. 66. g. Mark. 9. g.
4 2 Pet. 2. a. b Iude. 2. Iob. 4. d.

dissembles,

dissembles, blasphemers, mockers, contemners? and not rather in this life verifie that, whiche the holye Ghost pronounceth against the children of Gods wrathe who because they do not receiue the 5 truth for their saluacion, are led by lies to their endles condemnation? at the least, let Gods forwarnynges some what moue you to pitie your owne state, who for your instructions suffereth your owne brethren amongest you to die so terribly, some in dispaire, others to kill themselues, and manye vttering moste horrible blasphemies, euē to their last breath. The which thynges, are so fearfull for vs to heare, that we tremble in thinkinge thervpon.

5 2. Thes. 2. c. Iohn. 3 c. Horrible plagues for idolatry.

If you will therfore be counted in the nombre of Gods people, & be so in deed, looke 1 not backward from the plough returne not to your vomit, bow not your knee to Baal, pollut not the temples of the holy Ghost in presentynge your selues to that wicked and moste blasphemous masse with such like idoles: but either stand in the truth, and so rather 2 obey God then man: or els followe Gods calling, who hath so mercifull prouided for you: mouing the hartes of all Godly rulers magistrates, to pitie your state, and do you good, so that at Emden, Wessel, Franckfort and in this Citie, he hath appointed Godly Churches, wherein you may learne to feare him repent your sinnes, amende your liues, and recouer againe his fauor and mercye.

1 Luk. 9. g. 2. Peter. 2. d Prou. 26. b. Rom. 11. a. 1. king 19. b 1. Cor. 6. c. The masse wycked and blasphemous.

2 Luk. 12 a Actes. 5. c

And because there is no waye more redye or sure to come to him, them by framing our lyues altogether

altogether to his blessed 3 will reueled vnto vs in his worde; we, to whome thogh God hathe geuen more libertie, yet no lesse lamenting your bondage, then reioysing in our owne deliuerãce, from that Babylonicall sclauery & Antichristian yoke, haue earnestly indeuoured amõgest other thinges whiche mighte brynge vs to the worthye 1 consideration of Goddes worde, to frame our liues, and reforme our state of Religion in such sort, that nether doubte of the certeinetye thereof shoulde make vs feare nor yet mans iudgemente discourage vs, and cause vs shrinke from this enterprise most acceptable to God, comfortable to his Churche, and necessarily apertenyng to euerie Christian mans duty.

3 1.Sam.15 e. Matth.7.e. Iohn 9.f.

1 Iohn.5.g. Luk.1.g. 2.Pet.1.c.

The Word of God the only foundation, of this book

We, therfore, not as the greated clearkes of all, but as the left able of many, do presente vnto you; whiche desire the increase of Gods glorie, and the pure simplicitie of his worde, a forme & order of a reformed Church, limited with in the compasse of Goddes worde, which our Sauiour hath left vnto vs as only 2 sufficient to gouerne all our actions by: so that whatsoeuer is added to this word by mans deuise, seme it neuer so good, holy, or beautifull, yet before our God, which is ielous and can not admit any cõpaniõ or counseler, it is euill, wicked, and 1 abominable. For he that is the 2 wisedome of the Father: the brightnes of his glorie, the true light, the word of life, yea truth, & lif it self, can giue vnto his Church (for thewhiche he payed the raunson of hys bloode) that which shuld not be a sufficient, assurance

2 Gal.1.2.3.c 2.Timo.3. Reuel.22. To mingl mannes dreames With goddes Worde is Wicked.

1 Luk.16.d.

2 1.Cor.1.d Io.1.2.14 Heb.1.2.

ſurance for the ſame? can the word of truth deceiue vs? the waye of life miſguide vs? the worde of ſaluation damne vs? God kepe vs frome ſuch blaſphemies, and ſo directe our hartes with hys holy Spirit, that we maye not onlye content our ſelues with his wyſedome, but ſo reioyſe in the ſame, that we maye abhorre all thynges whiche are contrarie.

The whiche conſiderations, deare bretheren, when we weyed with reuerent feare and humblenes: and alſo knowynge that negligence in reformyng that Religion, whiche was begonne in Englande, was not the leaſt cauſe of Goddes roddes layd vpon vs, hauyng now obteined by the mercifull prouidence of our heauēly Father a free Churche for all oure nation in this moſte worthye Citie of Geneua, we preſented to the iudgement of the famous man Iohn Caluin, & others learned in theſe parties, the ordre whiche we minded to vſe in our Churche: who approuing, it, as ſufficient for a Chriſtian Congregation, we put the ſame in execution: nothynge doubting but all Godly men ſhall be much edified therby: and as for the Papiſtes or malicious men and vngodly, we haue not laboured to ſatisfie them, becauſe we knee we no ſouerein medicine for their cā kered ſore, except, it may pleaſe God, by our prayers, to be merciful to them, and call them home, if they be not alredy forſaken. But yet for as muche as there are ſome, whiche through continuance in their euill rather deliting in cuſtome, then knowledge, can not ſuffer

Religion was not perfitly reformed in Englād.

The approbation of the Godlye learned.

Cuſtome referred to knowledge.

that menne shulde once open theyr mouthes against certein old and receiued ceremonies, we thoght good in thus place, som what to touche that scrupulositie For as ceremonies grounded vpon Gods word and approued in the new Testament are commendable (as the circumstance therof doth support) so those that man hath inuented, thogh he had neuer so good occasion therunto if they be once abused, import a necessitie, hinder Gods word, or be drawen into a superstitiō, without respect ought to be abolished.

Certein causes Why ceremonies ought to be abolished.

For if 1 Ezechias was commended by the holy Ghost, for breaking in pieces brasen serpēt, whiche Moses had erected by commandement, and now had continued aboue 800. yeares, whiche thinge of it self was not euil, but rather put men in remembrance of Gods benefit: yet because it began to minister occasion to the people to cōmit idolatrye, was not to be borne withall: how much more oght we to take heed, that through oure occasion men commit not idolatrye wyth their owne imaginations and phantasies? It was not without great cause cōmanded by almighty God, that the 1 places, and other appertenances, which had serued to idolatrye shulde be vtterly cōsumed, lest babes & children, through occasiō remēbring the same should fal into like incōueniēce. And thinke you that we oght to bewiser, & not rather take heed, that those things which the Papistes, & other idolaters haue inuēted, or els obserue as inuēted by mā, may not enter into Christes Churche, as well to the ende that the weake

1 a king. 18. a

2 Deute. 12 a, d. 13 c d. a. king. 18. a

weake be not 2 confirmed in their error, as that we maye altogether 3 separate our selues frome that idolatrous Babylon, and Temple of Belial, wherwith Christ hath no concorde nor agrement?

2 1.Cor.8.e. 10.Ro.14.c

3 2.Cor.6.d. Isa.52.e.

There was no one ceremonie more auncient nor yet of better authoritie, then the washing of the Disciples feet, which was obserued a long time in the Churche, and institute by 1 Christ him self: yet when some were persuaded, that it was a portion of the Lordes Supper, and others thoght id serued in stead of Baptisme: the Godly Churches in Sainte 2 Augustin time thoght it better to leaue that which was ordeined for a good vse, them by retcining the same confirme an error or superstitiō. The Corinth. for the relief of the pore, and to increase brotherly amitie together did institute 3 a feast immediatly 4 after the Lordes Supper: but how sharply S. Paul did reprehende the same, condemning in comparison, that men shuld adde any thynge to the Lords institution, it appeareth by that he saith: I haue receyued of the Lorde, that whiche I gaue you.

1 Iohn.13.a.

2 Epist.119. ad Ian.

3 1.Cor.11.d.

4 Chrisso. in 11.c. 1.Cor. Tertul.liu. ad vxorem

We reade also, that Ezechias and his nephew Iosias 5 restored the vse the passeouer, whyche had bene a very long time discontinued, but in the ministration thereof, they obserued none other ceremonies, then God had left to 6 Moses from the beginning. Circumcision likewise a Sacrament, was euermore after one sorte ministred 1 euen as the Lord commanded it. But such

5 2.Chr.30.a. 2.king.23.e

6 Exod.12.c. Leuiti.23.c. Deut.16.a.

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is the

is the nature of flesche, it wilbe wise, and haue a stroke in God doinges, yea and how wilfully it caused man to maintein his owne fantasies, it is manifest to them which haue perused the auncient recordes of the Church. For beginning at Ierusalem and so commynge to the reste of the Churches, as Constantinople, Antioche, Alexādrie, and Rome, he shall see plainly that theyr greatest disturbance, and ouerthrow, chaunced through ceremonies. What conflict was at all tymes betwixt the Latin and Grike Churches for the same, no Christian can consider without teares. And was there any thinge more obiected against S. Paul both of the 1 Galatians & also of others then that he wolde not obserue the ceremonies at the chief Apostles did: and yet he kepte them whilest anye hope was to gaine the weake bretheren, and therfore circumcised 3 Timothy: but when he perceiued that men wolde reteine then as necessary thinges in the Churche, he called that whiche before he made indifferend, wicked and impious, saying that 4 Who soeuer was circumcised, Christ could nothynge profit them fearinge also, lest he had taken paines amongest them in 1 vaine whiche ioyned Christ with begerly ceremonies. Therfore deare brethren, being hereby persuaded and wit many mo reasons confirmed (which oportunitye permitteth not here to writ) we haue contented ourselues with that wisdom, which we haue learned in Gods booke, where we be taught to 2 preache the word of God purely, minister the Sacrāmē-

Gene. 17. b. Iosu 5. b.

Great contention in Christes Churche in all ages, for the maintenāce of ynprofitable ceremonies.

2 Galat. 1. 2. Actes. 21. d.

3 Actes. 16. 2.

4 Galat. 5. 2. Actes. 13. 2.

1 Galat. 4 b.

2 Actes. 2 g. Mat. 6. 28.

tes

tes sincerelye, and vse prayers, and other orders cherby approued to the increase of Gods glory, and edification of his holy people. As touching preaching, for asmuch as it is alowed of all godly men we may at this time leaue the probation therof and also for the ministration of the two Sacramentes, our booke geueth sufficient profe.

But because prayers are after two maner of sortes, that is, eyther in wordes only, or els with songe ioyned therunto: and this latter parte, as well for lacke of the true vse therof, as due consideration of the same, is called by manye into doubte, whether it maye be vsed is a reformed Church: it is expedient, that we note brieflye a few things perteining therunto S. Paul gyuing a rule how men shulde singe, firste saith I will sing in voice, and I wil sing with vnderstãding. And in an other place, shewynge what songes shuld be songe, exhorteth the Ephesiãs to edifie one an other with Psalmes, songes of prayse, and such are spirituall, singing in their heartes to the Lord with thankes giuing. As if the holy Ghost wold say, that the songe did inflame the hearte to call vpon God, and praise him with a more feruent and liuely zele. And as musike or singing is naturall vnto vs, and therefore euerye man deliteth therein: so our mercifull God setteth before oure eyes, how we maye reioyce and sing to the glorie of his name recreation of our Spirites, and profite of our selues.

But as there is no gift of God so precious or excellet, that Satan hath not after a sort drawen to him

1 i. Cor. 14. c.

2 Ephes. 5. d. Iames 3. c.

Singing naturall.

Singing abused by the Papistes.

to him selfe and corrupte: so hathe he most impudentlie abused this notable gifte of singing, chieflie by the Papistes his ministers in diffiguring it, partly by strange language, that can not edifie: and partly by a curious wanton sort, hyering men to tickle the eares, and flatter the fantasies, not esteming it as a gift approued by the worde of God, profitable for the Churche, and cōfirmed by all antiquitie. As, besides other places is most manifeste by the wordes of [1] Plinius, called the yonger, who, when he was Depute in Asia vnto the Emperour Traian, and had receiued charge to inquire out the Christians, to put them to death, writ amongest other things, touchynge the Christians, that their maners were to singe verses, or Psalmes early in the morning to Christ their God. If any paraduenture wolde doubte when, or by whome these Churches or assemblies were institute, it is likewise euident, that S. [2] Iohn the Apostle, who, althogh in Domitians time he was banished in the Ile Pathmos: yet when Nerua his successor, and next before Traian reigned, returned to Ephesus, & so planted the Churches, as the histories reporte. Seing therfore Gods word doth aproue it, antiquitie beareth witnes therof, and best reformed Churches haue receiued the same: no man can reproue it, except he will contemne Gods word, despice antiquitie, and vtterlye condemne the Godly reformed Churches.

And there are no songes more meete, them the Psalmes of the Prophete Dauid, whiche the holy

[1] Epist. li. 10.

Singing vsed in the primatiue Churche, euen in the Apostles time.

[2] Eccle. hist. lib. 3. c. 22.

What sōgs we ought to delice in and vse.

holy Ghost hath framed to the same vse, and cō mended to the Church as conteining the effect of the whole scriptures, that here by our heartes might be more liuely touched, as appeareth by 1 Moses, Ezechias, Iudith, Debora, Marie, Zacharie and others, who by songes and metre, rather then in their common speache, and prose, gaue thankes to God, for suche comfort as he sent them.

Here it were to long to intreat of the metre: but for asmuch as the learned doubte not thereof, and it is plainly proued, that the Psalmes are not only metre, and conteine iuste Cesures: but also haue grace and maiestye in the verse more thē any other places of the Scriptures, we nede not to entre into any probation. For they that are skilful in the Ebrue tonge by comparing the Psalmes with the reste of the Scriptures, easelye may perceiue the metre. And to whome is it not knowē, how the holy Ghost by al meanes sought to helpe our memorie, when he facioned manye Psalmes according to the lettres of the Alphabet: so that euery verse beginneth with the lettres thereof in ordre some times A. beginneth the half verse, and B. the other half: and in another place three verses, yea and eight verses with one lettre, euen the Psalme throughout: as if all men shulde be inflamed with the loue thereof, both for variety of mater and also briefnes, easines, and delectation.

Now to make you priuie also, why we altered the rime in certein places of him, whom for the giftes

1 Exod. 15. a. Isa 38. c. Iud. 16. a. Iud. 5. a. Luk. 1. f. Luk 1. c. Reade Moses Chabib in his bookes called, Psalmes in metre in the Ebrue tonge

giftes that God had giuen him we eſtemed and reuerenced, this may ſuffice: that in this our entrepriſe, we did only ſet God before our eyes, & therfore weied the wordes and ſenſe of the Prophet: rather conſidering the meanynge thereof, then what anye man had written. And chieflye being in this place, where as moſte perfite and Godly iudgement did aſſure vs, and exhortatiõs to the ſame encourage vs, we thoght it better to frame the rime to the Ebrue ſenſe, thẽ to bynde that ſenſe to the Engliſh metre. And ſo either altered for the better, in ſuch places as he had not atteined vnto, or els, where he had eſcaped parte of the verſe, or ſome times the whole, we added the ſame: not as men deſirous to find fautes, but only as ſuche whiche couet to hide them, as the learned can iudge.

It remaineth laſt of all, that you vnderſtande the reaſons, whiche moued vs to chuſe owt and folowe this Catechiſme of Geneua rather then any other. For conſidering that the true vſe of a Catechiſme is to inſtruct a Chriſtian fully in all pointes of belief, and Chriſtian Religion: and wherin this is moſt eaſely, orderly, and perfitlye taught that to be the beſt: we could find none in ſo great a nombre, whiche either for the facility is equall, or els for the perfection to be compared. Moreouer the daungers, whiche hang ouer Chriſtes Churche in theſe dayes moued vs verie muche for as men maye ſee preſent ſignes of certein barbarouſnes, and pudles of errors whiche are like to entre into the Churche of God: ſo ther

The cauſes for the whiche this Catechiſme is to be preferred to others.

so ther is no better preseruatiō against the same then if all Godly Churches wolde agree in one kind of doctrine and confession of faith, which in all pointes were agreable to Gods holy word: that our posteritie might be confirmed by the vniuersall example of Christes Churche against all Heresies, persecutions and other daungers perceiuing that it is not onlye the doctrine of one man, but the consent of the whole Christiā Churche, and that wherein all youth hath bene broght vp and trained in. The whiche thynge, seing none hathe so farre performed, nor yet is in such towardnes to the same as this Catechisme is, being for the worthines thereof all readye translated into Ebrue, Grek, Latin, Frēch, Italiā, Spanish, Dutch, and Englishe, we coulde do no lesse, but willingly & gladly embrase the same.

Psal. 89.

It is translated all most into all languages.

Wherefore we beynge nowe vnder the same crosse of affliction, that you our deare brethren are, and yet altogether the children of God our mercifull Father through Iesus Christ, desire you, in his name, with iudgement to reade oure doinges, trying them only by the touchstone of his word, that either if thei be found fautie, thei may be reiected, or els if they be profitable, God may be glorified, his Church edified, & the malicious confounded. Farewel deare brethren and let vs all praye to our louing God, that he wold be mercifull vnto vs, restore his holy worde, cōfort and strengthen his children, and finally cōfound Satan, Antichrist and all his ennemies. At Geneua, the. 10. of February.

Judge oure doinges by the worde of God.

THE

THE CONFESSION OF OVR FAITH, which are assembled in the English Congregation at Geneua.

I beleue in GOD the Father almighty, maker of heauen ād earth.

I BELEVE, and confesse 2 my Lorde God eternal, infinit, vnmeasurable, incōprehensible, and inuisible 3 one in substance, and 4 three in person, Father Sōne & holy Ghost, who by hys almightye 5 power and wisdome, hath not only of 6 nothynge created heauen, earthe and all thinges therin conteined, and man after his owne 7 image that he might in him be 8 glorified: but also by his 9 fatherly prouidence, gouuerneth, mainteineth and preserueth the same according to the 10 purpose of his will.

And in Iesus Christ his on ie Sonne, our Lorde.

I Beleue also and confesse 1 Iesus Christe the only Sauiour and Messias, who being equall with 2 God, made him self of no reputation, but took on him the shape of a seruāt and became 3 man in al thinges like vnto vs (sinne except) to 4 assure vs of mercie & forgiuenes. For when through our Father, 5 Adams transgression, we were becomen children of perdition,

1 Rom.10.b.
2 Ge.17.b ps. 63.a.139.a.
3 Gene.1.a. Ephe.4.a.
4 Ge.1.d.1.10 3.b.ma.3.d. 28.d.
5 Heb.1.a. Prou.8.c.
6 Gene.1 a. Iere.12.b. Psal.33.c.
7 Gene.1.d. Ephe. 4. e. Colloss.3.b.
8 1.Cor. 6.d. Iohn.17.a. Prou.16.r.
9 Mat.6.d. Luk.17 c. 1.pet.5 c. eph.4.a.10.
Eph 1.b.
1 Matt.1 d. Act 4.b. 1.Ti.1.d.
2 Iohn.1. e. Phillip.2.a.

1.Tim.3.d.
1.Iohn,5,d.
Rom.9,b.
3
Heb.2,d.
Philip.2.b.
1.Pet,2,d.
1.Iohn,3.a.
4
Ro,8 f,g
1.Ioh.2,a
5
Genes.3,a
Rom.5,d
Ephes.2,a
Galat.3,b
6
Act.4.b
1.peter,2,a
Isaie,28,d
Rom,9.g
7
Iohn,1.b
Hebr.1.c
Rom,1,a
Psal.2.c
8
Galat.3.d
Rom.8.c
Ioh.1.d
Ephes.1,a
9
Galat.4.a
Actes.2.e
10
Isa.7.c

there was no meanes to bringe vs frome that yoke of sinne and damnation, 6 but only Iesus Christe our Lorde, who giuing vs that by grace, whiche was his by nature, made vs (through faith) the 8 children of God who when the 9 fulnes of time was comen, was conceiued by the power of the 10 holy Ghost, borne of the Vyrgyn Marye (accordinge to the flesshe) and 11 preached in earth the Gospell of saluation, till at length by tyrānie of the 1 Priestes, he was giltles condemned vnder Pontius Pilate, thē president of Iurie, and moste sclaunderouslie hāged on the crosse betwixt two theues as a notorious trespasser, where taking vpon him the 2 punishment of our sinnes, he deliuered vs frome the curse of the Lawe.

VVhiche was conceiued by the holy Ghost borne of the virgin Marie.

Suffered vnder Pontius Pilate, was crucified, dead and buried

And for asmuch as he, being onlye G O D, could not feele death, nether being onely man coulde ouercome deathe, he ioyned bothe together, and suffred hys humanytye to be punyshed wyth moste cruell death: feeling in him selfe the angre and seuere iudgement of G O D, euen as if he had bene in the extreme 3 tormentes of hell, and therfore cryed wyth a loude voyce, 4 My God, my

He descended into hell.

Luk.1.d, Rom.1,a, 11 Actes.10,f, Rom.1,a, 1 Iohn.7.e, 11.f, g,12,c, Mat.12,b,27,b, luk.23,c, Isa.53.c, 2 Ga.3.b, 3 Act 2.d

God

God, why hast thou forsaken me?

Thus of his 1 free mercie without compulsiō, he offred vp him selfe as the only sacrifice to purge the sinnes of all the worlde, so that all other sacrifices for sinne are blasphemous & derogate frome the sufficiencie ther-of The which death albeit it did sufficientlie 2 reconcile vs to God, yet the Scriptures cōmonlie do attribute our regeneration to his 3 resurrectiō For as by 4 rising again frome the grane the third day, he 5 cōquered death euen so the victorie of oure faith standeth in his resurrection: and therfore without the one, we can not feele the benefit of the other. For as by death 6 sinne was taken awaye, so our righteousnes was restored by his resurrection.

The third daye he rose again frome death.

And because he wolde 7 accōplishe all thynges, and take possessiō for vs in hys kingdome he 1 ascended into heauē to enlarge that same kingdom by the aboundāt power of hys 2 Spyryte: by whome we are moste assured of hys cōtinuall 3 itercessiō towardes God the Father for vs. And althogh he be in 4 heauen as touchynge hys corporall presence, where the Father hath nowe set him on his 5 right hād

He ascended into heauen.

And sitteth at the right hāde of God the Father almightie.

1 Pet. 2. d, Isaie. 53. c, psal. 22. a Mat. 27. e
1 Isa. 53. a Heb. 9 c Gal. 10. c Rom. 1. a 4. d. 3. b 1. Io. 1. b
2 Col. 1. c
3 Rom. 10. b, 1. Peter. 1. a
4 Mat. 28. b Act. 10. f 1. Cor. 15. e
5 Ose. 12. d 1. cor. 15. g 2. cor. 13. b
6 Rom. 4. d
7 Ephe. 4. b Iohn. 14 Ephe. 2. b
1 Mark. 16. d Luk. 24. g Actes. 1. b 1. Cor. 15. b
2 Luk 24. g. Ioh 14. b. Actes. 2. a. 3 Ro 8. g. Heb. 9. f. 1. Ioh. 2. c, 4 Act. 1. c. 3. c. 5 Collos. 3. a. Rom. 8. g. Hebr. 1. a. 10. 11.

6 Ephes.1.d. Phil.2.b. Collos 2.c. committing vnto hym the administration of all 6 thinges, aswell in heauen aboue, as in the earth beneth yet is he 7 present with vs his membres, euen to the end of the worlde, in preseruynge and gouernynge vs with hys effectuall power and grace, who (when all thynges are 8 fulfilled, whiche G O D hath spoken by the mouthe of all his Prophetes since the worlde begã) will come in the 9 same visible forme, in the whiche he ascended, with an vnspeakable 1 Maiestye, power, and companye to separate the lambes frome the goates: the elect frome the reprobate. So that 2 none whether he be aliue then, or dede before, shall escape his iudgement.

7 Mat.28.d. 8 Act 5.c. 9 Act.1.b. 1 Mat.25.c. Philip.3.d. 2 Mat.24.c. Act.10.f. 1.cor.15.c. 1.Thes.4.d. Thess.1.2. Timo.4.a. 1 Matt.3.d. 1.Iohn.5.c. 1.pet.1.b. 1.Corin.6. Iohn.16.d. Act 17. 2 Rom.8.c. Galat.4.a. 1 Abac 2.a. Rom.1.b. 10 c. 1.Iohn.3.d. 2 Iohn.17.a. 3 Matt.16.e.

Frome thẽse shall he come to iudge the quicke and the dead.

MOReouer I beleue, and cõfesse the holy Ghost 1 God equall with the Father and the Sonne, who regenerateth & sanctifieth vs, ruleth and guideth vs into all truthe, persuading moste assuredly in our 2 consciences, that we be the children of God, bretheren to Iesus Christ, and felow heires with him of life euerlasting. Yet not withstandinge it is not sufficient to beleue that God is omnipotent, and mercyfull: that Christ hathe made satisfaction: or that the holy Ghost hath this power & effect excepte we do 1 applie the same benefites

I beleue in the holie Ghost.

The holie catholike Churche,

the cōmunion of Saintes.

to our selues whiche are Gods 2 elect I beleue therfore and cōfesse one holye 3 Churche, which (as 4 membres of Iesus Christ the only 5 head therof) 6 consent in faithe, hope, and charitie, vsinge the gyftes of God: 7 whether they be temporal or spirituall to the profit and furtherance of the same. which church is not 8 seen to mans eye, but only knowen to God, who of the lost sonnes of Adam, hath ordeined some as 9 vessels of wrath, to damnatiō: and hath chosen others as vessels of his mercye, to be saued: the whych also in due time, he 10 calleth to integritie of life and godlie conuersation, to make thē a gloryous Churche to hym selfe.

But that Churche whyche is 11 visible, and seen to the eye, hath three tokens, or markes, whereby it may be knowen. Firste the 1 worde of God conteined in the old and newe Testament, whyche as it is 2 aboue the authorytye of the same Churche, and only 3 sufficient to instruct vs in all thynges, concernynge Saluation so is it left for 4 all degrees of mē, to read and vnderstand. For without this worde, 5 nether Churche, councell, or decree, can establishe any point, touching Saluation.

Iohn. 10.a. Ephe.5.b. Rom.8. Canti.2. 4 Ephes.1.d. Collos.1.d. 1.cor.12.c. 5 Ephes.4.d. 6 Ephe.4.a. Philip.3.d. Collos.2.a. 7 Actes.2.g. 4.g. Rom. 12.c.1. Cor. 12.b. Ephes.4.c. 8 Rom. 11.a. 9 Rom.11.a. Eph. 1.a.b. 10 Rom.8.e. Ephes.5.c. 11 Matt.18.c. 1.cor.15.b. 1 Mar.28.d. Rom. 10.c. 2.Cor.3.4. Ephes.2.d. Iohn. 10.a.

2.Tite.3.d.2.Pet.1.d. 2 Ephes.2.d. Matt.17.e. Ioh.10.a.b. 3 Ioh.20.g.2.Tim.3.d. 4 Ios.1.b. Ioh.5 c. 5 Eph.5.c. Mat.15 b.

8 Mat.26.e 28.f Rom.4.a Eph.5.f

The seconde is the holy 6 Sacramentes, to wit, of Baptisme, and the Lordes Supper whiche Sacramentes Christ hath left vnto'vs, as holie signes, ād seales of Gods promises For as by Baptisme, once receiued is signified that we (aswell infantes, as others of age and discretion) being 7 straungers frome God, by originall sinne, are receiued into his familie and congregation with full assuraunce, that althogh this root of sinne lie hyd in vs: yet to the elect it shall not be 1 imputed. So the 2 supper declareth, that GOD as a moste prouident Father, doth not onely feed our bodies, but also spiritually norisheth our soules, with the 3 graces, and benefites of Iesus Christ, (whiche the Scripture calleth eatinge of his flesh, and drinkinge of his blood) nether must we in the administration of these Sacramentes, folowe mans phantasie, but as Christe him selfe hath ordeined, so must they be ministred and by such as by 4 ordinarie vocation are thernunto called. Therefore whosoeuer reserueth and worshippeth these Sacramentes, or contrariwise, contemneth them in time and place, procureth to him selfe damnation.

6 Rom.5.b Eph.2.a Tit.3.b Gal.3.c Rom.7.d

1 Rom.4.a Psal.32.a

2 1.Cor.11.a

3 Ioh.6.d

4 Heb.5.b Ioh.3.d

The

The thirde marke of thys Church is 1 ecclesiastical discipline whiche standeth in admonition, and correction of fautes. The final and wherof is excommunication, by the consent of the Churche 2 determined, if the offender be obstinat. And besides this ecclesiasticall discipline, I acknowledge to belonge to this Churche a polytycall 3 Magistrate: who ministreth to euery man iustice, defendyng the good and punishing the euill. To whome we muste rēdre honor, and obedience in all thinges, which are not 4 cōtrary to the word of God.

And as 5 Moses, Ezechias, Iosias, and other Godly rulers purged the Church of G O D from superstition and idolatrie so the defense of Christes Churches apperteineth to the Christian magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like limmes of Antichrist to root owt all 1 doctrine of deuils and men, as the Masse, purgatory, (limbus patrum) prayer to Saintes, and for the dead free will, distinction of meates, apparell, and dayes, vowes of single lyfe, presence at idol seruice mannes merites, with suche lyke, whyche drawe vs frome the societye of Christes Churche,

1
Mat.8.b
luk.17.a
Leu.19.d
Eccl.19,b
2
1.Cor.5.a
3
Rom.13.a
VVisdome
6.a.Tit.3.a.
1.Peter.2.e
4
Actes.5.e
5
Exod.32.f
2. kynges,
18.23.
2.Ch, 29.35.
1
2.Tim.4.a.
Collos.2.d
Matt.15.b
Isaie.29.b
Hebr.9.c
10 e.act.10.
g.1.Io.2.a
Rom.7.c
Galat.5.c
Collos 2.c
Rom.14.a.
1.tim.4.a
Matt.19 b
1.Cor 7.b
1.Cor.8.c.
10.f
2.Cor.6.c
Luk.17.c
Rom.3.c

1.Cor.3.c.
Galat.4.b.
2
Isa.33.d.
Matt.18.c.
Iohn.20 c.
2.Cor.5.d.
ro.1.b.10.b.
Ephes.2.d.
3
2.peter. 2 a
Iud.1.9.10.
4
Actes. 24.d
1.Cor. 15.c.
Philip.3.d.
2.Thes. 4.d
1
2.Thes.4.d.
2.Iohn.1.c.
Isaie. 30.g.
Iohn.5.c.
2
Matt. 25.d.
3
1.Th.4.d.
5.d.10.5.e.
Isaie. 26.d.
4
1.Cor. 13.d.
1.Iohn.3.a.
Ierem. 31 f.
Heb.8.c.

wherin standeth 2 only remission of sinnes, purchased by Christes blood, to all them that beleue, whether they be Iewes, or Gentiles, and leade vs to vayne confidéce in creatures, & trust in our owne imaginations. The punishment wherof, althogh God often times 3 differreth in this lyfe: yet after the general 4 resurrection, when our soules and bodies shall ryse agayne to immortalytye, they shalbe 1 damned to vnquenchable fier, & then we, which haue forsaken all mannes wisedome, to cleaue vnto Christe, shall heare that ioyfull voice: 2 Come ye blessed of my Father inherite ye the kingedom prepared for you from the beginnynge of the world, and so shal go triumphing with him, in 3 bodye, and soule, to remaine euerlastyngly in glorye, where we shall see God 4 face to face, and shall no more need one to instruct an other, for we shall all knowe him from the hyghest, to the lowest: to whome, with the Sonne, and the holye Ghost, be all prayse, honor, and glorie, now and euer. So be it.

The forgiuenes of sinnes.

The resurrection of the bodie.

And lyfe euerlastynge.

OF THE MINISTERS and their election.

WHAT THINGES ARE chiefly required in the Ministers.

LET THE 1 Church first diligently consider that the minister which is to be chosen, be not found 2 culpable of any such fautes, whych Saint Paul reprehendeth in a man of that vocation: but contrariwise he maye be able indued with such vertues, that diligẽtly execute to vnder take his charge, and the same. Secõdly that he 3 distribute faithfully the worde of God, and Ministet the Sacramentes syncerely, euer 4 carefull not onely to teache hys flocke publikly, but also priuatelye to admonishe them: remembrynge alwayes that if any thynge 5 perishe through his defaut, the Lord, will require it at his hande.

1 Act, 1, d, &, 13, a, 14, f.
2 1, Tim. 3, a. 2, Timoth, 2, b, 4, a. Ezec, 33, a. Ierem. 3, d. Iohn. 21, c. Haie, 62, c, 1. Cor, 9, d.
3 2, Tim, 2, c. 1, Cor. 4, c. Matt. 26, c, 28, d, 1. Cor. 1, c.
4 Act. 20, d, 2, Tite, 4, a,
5 Ezech, 1, d, 2, Cor. 9, c.

OF THEIR OFFICE and dutye.

BICAVSE the charge of the word of GOD is of greater importãce then that any man is able to dispense therewith, ãd Saint Paule exhorteth to 2 esteme them as ministers of CHRISTE, & disposers of Gods mysteries: not 3 Lordes or rulers, as Sainte Peter sayth, ouer the flocke: Therfore the Pastors, of ministers chief office stãdeth in 4 preachyng the worde of GOD, and ministryng the Sacramente. So that in consulations, iudgementes, elections and other politicall affaire, hys 5 counsell, rather then authoritie, taketh place. And if so be the Congregation vponiuste cause, agreeth to excommunicat, then it belongeth to the Minister, accordynge to their 6 generall determinaton, to pronunce the sẽtence, to the ende that all thynges maye be done 7 orderlye, and without confusion.

1 1.Cor.9.c Actes.6.a Luke.12.c
2 1.Cor.4.a 2.Cor.1.b
3 1.Pet.5.a 2.Cor.1 d Mat.20.d
4 Mat.26 c 28.d. mal 2 2.1.pe. 4.c Act.3 c.& 16.f.1.cor.1. d.15.a.
5 Act.20.e.f. 2.Cor.4.b
6 1.Cor.5.b
7 1.Cor.14.g

THE MANER
OF ELECTING THE
Pastors or Ministers.

THE Ministers, and Elders, at suche tyme as there wanteth a Minister 1 assemble the whole Congregation, exhortyng the to aduise & cōsyder who maye beste serue in that roume, and office. And if there be choyse the Churche appointe two or three vpon some certeine daye to be examined by the Ministers and Elders. 2

1 Act,14,d Tite,1,b Actes,1,d

Firste as touchyng their 2 doctrine, whether he that shuld be minister hauegood & sounde knowledge in the holye Scriptures, and fitte & apt giftes to communicate the same to the edification of the people For the trial wherof, they propose hym atheme, or texte to be treated priuatly, wherby his habilitie may the more manifestlye appeare vnto them.

2 1,Tim,3,a Tite,1,b

Secondly they inquire, of his lyfe and conuersation, if haue in tymes paste liued withoute sclaunder: and gouerned hym selfe in such sorte as the word of GOD hath not 1 heard euil, or bene sclaunderer through his occasion, which being seueralye done, they signifie vnto the Congregation, whose giftes they finde moste excellent, and profitable for that ministery. Appointing by a generall consent eyght dayes at the least, that euerye man maye diligently inquire

1 Rom,2,d Iames.1,d 1,Sam,2,c Timo,5,d

quire of his lyf and maners.

At the which time also, the minister exhorteth them to humble them selues to G O D, by 2 fastyng, and prayer, that bothe their election maye be agreable to hys wyll, and also profitable to the Churche, And if in the meane season, any thing be broght against him, wherby he may be found vnworthy by lawfull probations, then is he dismissed, and some other presented. If nothing be alledged, vpon some certein day, one of the ministers as the mornyng sermon, presenteth him agayne to the Church, framyng hys sermon, or some parte therof, to thesettynge furth of his dutye.

2 Actes, 13, a, 8, 14, d, Luk 2, e,

Then at after none, the sermon ended, the Minister exhorteth them to the election, with the 1 inuocation of Gods name: directynge his prayer, as G O D shall moue his hearte. In lyke maner after the election, the Minister geueth 2 thankes to G O D wyth requeste of suche thynges, as shalbe necessarye for his office.

1 2, cor, 10, g, Collos, 3, c, Matt, 9, d, 2 2, Thes, 3, e, Collos, 4, a, Ephes, 5, d, Philip, 1, c,

After that he is appoynted Minister, the people singe a Psalme and departe.

OF

OF THE ELDERS AND TOVCHING THEIR OFFICE and election.

THE 1 Elders must be men of good lyfe, and Godlye conuersatiõ, without blame and all suspicion, carefull for the flock, wyse and aboue all thynges, fearynge God.

1 Nom. 11. c. Act. 14. d. 16. a, 20. d. Rom, 12. b. Ephes. 4. c. 1. Cor. 12. d. Iames, 5. c. 1. Pet, 5. a.

whose office standeth in gouernyng with the reste of the ministers, in consultynge, admonishynge, correctynge, & orderyng all thynges, apperteynynge to the state of the Congregation, And they differ from the Ministers in they preach not the word, nor Minister the Sacramentes. In assemblyng the people, nether they without the Ministers, nor the Ministers without them may attẽpt any thynge. And if any of the iuste nombre want, the Minister by the consent of the reste, warneth the people therof, and finallye admonysheth them to obserue the same ordre, which was vsed inchusing the Ministers.

OF THE DEA-
cons, and theyr Office and election.

1 Actes,6,a 1,Tim,3,b

THE 1 Deacons must be men of good estimation and reporte, discrete, of good conscience charitable, wise and finaly indued with suche vertues, as Saint Paul requireth in them:

2 Rom,2,b

Their office is together the almes diligently and faithfully to 2 distribute it, with the consente of the Ministers, and Elders. Also to prouide for the sicke and impotent persones, hauynge euer a diligente care, that the charitie of Godly men, be not wasted vpon loiterers, and idle vagaboundes. Their election is, as hath bene a fore rehearsed in the Ministers & Elders

1 2,Thes,3,b

¶ We are not ignorāt that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ which also are verye profitable, where tyme and place doth permit, But for lacke of opportunitye, in thys our dispersion ād exile, we can not wel haue the vse therof: and wolde to GOD it were not neglected where better occasion ferueth

2 Ephe,4,a 1,Cor,12,d,

These Ministers are called 2 teachers or doctors whose office is to instructe and teache the faithefull in sounde doctrine, prouiding with

with

all diligence that the puritie of the Gospell be not corrupt, either throughe ignoraunce, or euill opinions. Not withstandynge, considerynge, the present state of thinges, we comprehend vnder this title, suche meanes, as GOD hath in his Churche, that it should not be left desolate, nor yet his doctrine decay, for defaut of ministers therof.

Therfore to terme it by a worde more vsuall in there our dayes, we may call it the order of Schooles, wherin the highest degree and most annexed to the ministerie and gouuernement of the Churche, is the exposition of Gods worde, whiche is conteined in the olde and newe Testamentes.

But because mene can not so wel profite in that knowledge excepte they be firste instructed in the tonges & humaines sciences, (for nowe God worketh not commonly by miracles) it is necessarie that seed besowe for the time to come, to the intent that the Church be not left barren, and wast, to our posteritye: and that Schooles also be erected, and Colleges mainteined, with iuste and sufficiente stipendes wherin youth may be trained in the knowledge and feare of GOD: that in their tipe age they may proue worthy membres of our LORDE Iesus Christ, whether it be to rule in ciuill policie, or to serue in the spiritual ministerie, or els to liue in Godly reuerence and subiection.

THE

THE VVEEKLY assemblye of the Ministers, Elders, and Deacons.

TO the intent, that the ministerie of Gods worde, maye be had in reuerence, and not broght to contempt, through the euill 1 cõuersation of such, as are called therunto: and also that sautes and vices, maye not by long sufferance 2 growe at length to extreme inconueniences: It is ordeined that euery thursdaye, the ministers, and Elders, in their assemblie or Consistorie diligentlye 3 examine all suche sautes and suspicions, as maye be espied, not onlye amongest others, but chieflye amongest themselues, lest they seme to be culpable of that whiche our Sauiour Christ 4 reprouued in the pharisies, who could espie a mote in an other mans eye, and coulde not see a beame in theyr owne.

1 Rom.2.d. Ezec.36.e. Isa.2.b.

2 2.Tim.2.d.

3 1.Cor.3.b.

4 Matt.7.a. Luk.6.f. Rom.2.c.

And because ther eye ought to be more cleare thē the reste of the bodye, the Minister may not be spotted with any vice, but to the great sclaunder of Gods word, whose message he heareth.

1 matth.6.e. Luk.11.e.

Therfore it is to be vnderstande that there be certein sautes, whiche if they be deprehēded in

In a Minister, he ought to be deposed: as Heresie, Papistrie, Scisme, blasphemie, periurie, fornication, theft, drunkennes, vsurie, fighting, vnlawfull games, with suche like.

Others are more tolerable, if so be that after brotherlye admonition, he amende his faute: as, strange and vnprofitable facion in preachynge the Scriptures, curiositie in seekynge vain questions, negligence, aswell in his Sermons, and in studying the Scriptures as in all other thynges concernyng his vocation, scurrillitie, flatteryng, lying, backbiting, wanton wordes, deceite, couetousnes, taunting, dissolution in apparel, gesture and other his doynges, whiche vice, as they be odious in all men, so in him that ought to be as an 1 example to others of perfection, in na wise are to be suffred especially, if so be that accordyng to Gods 2 rule beynge brotherly aduertised he acknowledge not his faut and amend.

1 Matth. 5. b. Mark. 9. g.

2 Matt. 18. b. Luk. 17. a. Iames. 5. d.

INTERPRETAtion of the Scriptures.

EVERIE weeke once, the Congregatiō assemble to heare some place of the Scriptures orderlye 1 expounded. At which time, it is lawfull for euerye man to speake or inquire, as God shall moue his heart, and the text Minister occasion, so it be without pertinacitie or disdein, as one that rather seketh to pro-

1 1. Cor. 14. a. 1. Thes. 5. d. Ephes. 4. b. 2. Cor. 13. a.

site, then to contend. And if so be any contentiō rise, then suche as are apointed Moderators, either satisfie the partie, or els if he seme to cauill exhorte him to kepe silence, referringe the iudgement therof to the Ministers, and Elders, to be determined in their assemblie before mentioned.

¶ When the Congregation is assembled, at the houre appointed, the Minister vseth one of these two confessiōs, or like in effect: exhortyng the people diligently, to examine themselues, followyng in their hartes the tenor of his wordes.

A confession of our synnes, framed to OVR TIME, OVT OF THE 9. Chapter of Daniel.

1 Nehe. 1. b. Iob. 9. 8. 9. 40. Psal. 24.

2 Exo. 20. 2. Luk. 7. g.

3 Genes. 3. b. Roma. 3. h. 1. Iohn. 1. d. Psal. 32. c. & 106. a.

4 Leui. 26. e.

O LORD GOD whiche arte 1 myghte, and dreadfull, thou that kepest couenaunte and shewest a mercye to them that loue thee, and do thy commādementes: 3 we haue sinned, we haue offended, we haue wickedly, and stubburnely gone backe from thy lawes, and preceptes.

4 We wold neuer obey thy seruantes the Prophetes that spake in thy name, to oure Kynges, and Princes, to oure for Fathers, and to all the people of our lande. O Lord 5 righteousnes belongeth

longeth vnto thee, vnto vs, perteineth nothyng but open shame, as it is comen to passe this day, vnto our miserable countrie of Englande, yea vnto all our nation whether they be farre, or nere, through all landes, wherin they are scattered for the 1 offenses that they and we haue cõmitted againste thee: so that the 2 curses & punyshementes whiche are written in thy lawe, are nowe powred vpon vs, and thou haste perfourmed those words, wherwith thou diddst threate vs and our rulers that gouerned vs, in bringyng the same plagues vpon vs, whiche before were threatned.

Deut. 28. B. Iere. 26. a. 29 b. Nehe. 1. c.

And yet not withstandynge bothe they and we procede in oure iniquitie, and cease not to heape sinne vpon sinne. For they whiche once were well instructed in the doctrine of thy Gospel are now 3 gone backe from the obedience of thy truth, & are turned agayn to that most abominable Idolatrye, frome the whiche they were once called by the liuely preaching of thy word.

5 Psal. 11. b. Iam. 4. d. Iob. 4. d. 9. a. 25. b.

1 Psal. 89. e. Ierem. 26. b 27. a.

2 Leuit. 26. c. Deute. 27. 28. 30.

3 2. Pet. 2. d. Prou. 25. b. Hebr. 6. a. 10 e.

And we all as to this daye do not earnestlye repent vs of oure former wickednes, nether do we rightlye consider the heauynes of thy displeasure. Such is thy iuste iudgements (ô Lord) that thou 2 punyshest sinne by sinne, & manne by his owne inuentions, so that there can be no ende of iniquitie, excepte thou 3 preuente vs with thy 4 vndeserued grace.

How miserable it is to returne to the olde vomit.

1 Psal. 19. d. Deute. 31. d. 29. d. Ezech. 5. b.

Therefore 5 conuert vs (O LORD) and we shalbe conuerted: for we do not offert vp oure prayers trustynge in oure 6 owne rightuousnes,

but in thy manifolde mercyes.

And although thou haste once of thy especiall grace deliuered vs from the miserable thraldom of error and blindnes, and called vs many times, to the sweet 7 libertie of thy Gospell, whiche we notwithstanding haue most shamefully abused, in obeyinge rather oure owne 8 lustes, and affections, then the admonitions of thy 9 Prophetes: yet we beseche thee once againe for thy 10 names sake, to powre some comfortable droppe of thy accustomed mercyes vpon vs: 11 incline thine eares, and open thine eyes, to beholde the greuous plagues of oure Countrye, the continuall sorowes of our afflicted brethren, and our wofull banishment.

And let oure afflictions and iuste punishmẽt be an admonition, and warnynge to other nations, amõgest whom we are scattered, that with all reuerence they maye obey thy holy Gospell: lest for like contempt in the ende, like, or worse 1 plagues fall vpon them wherefore, ô Lorde, heare vs, ô Lorde forgiue vs, ô Lorde consider and tary not ouer long but for thy deare Sonne 2 Iesus Christes sake, be mercyfull vnto vs, and deliuer vs. So shall it be knowẽ to all the world, that thou onelye arte the selfe same God, that euer shewest 3 mercye to all suche, as call vppon thy holye name.

a Rom. 1. d.
3 Isaie. 61. d. Rom. 10. e.
4 Eph. 2. a. b.
5 Psal. 81. a. Iere. 11. c.
6 Tito. 3. a. 2. Timot. 1. b.
7 Gala. 4. 5. a.
8 Galat. 5. b. c.
9 Zacha. 7. b.
10 Ps. 21. 2. 25. c. Let al people take hede by our example.
11 Matt. 11. c. 12. d. Luke. 10. c.
12 Iohn. 16. b.
1 Ps. 103. 108. 2. 136. 2.

¶ An other Confession for all Estates and tymes.

Eternal God & moste merciſull Father, we confeſſe,& acknowledge, here before thy diuine maieſtie,that we are miſerable 1 ſinners, 2 cõceiued and borne in ſinne and iniquitie,ſo that in vs there is no 3 goodnes.

1 Rom.3.a. Pſal.14 b.
2 Pſal.51.a.
3 Rom.7.d.

For the 4 fleſhe euermore rebelleth agaynſte the Spirite,wherby we continually tranſgreſſe thy holy preceptes,and commaundementes, and ſo purchaſe to our ſelues,through thy iuſte iudgement, 5 death and damnation.

4 Galat.5.e.
5 Rom.2.a. Ierem.3.g. Iſa.40.b.

Notwithſtandyng(ô heauenly Father) for aſmuche as we are diſpleaſed with our ſelues, for the ſinnes that we haue cõmitted agaynſt thee, and do vnfeynedlye repente vs of the ſame; we moſte humblye beſeche thee,for Ieſus Chriſtes ſakes to ſhewe thy mercy vpon vs,to forgiue vs all oure ſinnes,and to increaſe thy holy Spirite in vs:that we 6 acknowledgynge,frome the botome of our hartes,oure owne vnrightnouſnes, maye frome henſſurth,not onlye mortifye oure ſinnefull luſtes and affections,but alſo brynge furth ſuche fruites,as maye be aggreable to thy moſte bleſſed will,not for the worthines thereof,but for the 7 merites of thy dearlye beloued ſonne

6 Coloſ.3.a. Rom.6.a. Ep.4.c.5.a. 1.Pet.2.a.
7

Rom.5.a. Hebr.9.d. Ephe.2.d. 1 Iohn 14.3. b.16.c. Mat.2.b. Iam.1.a. 2 Ioh.3.d. Ro.8.b.c.g

Sonne Iesus Christe oure onely Sauiour whom thou hast all ready giuen an oblation and offerynge for our sinnes: and for whose 1 sake, we are certeinly persuaded, that thou wilt denie vs nothyng, that we shall aske in his name, accordyng to thy will. For thy 2 Spirite dothe assure oure consciences, that thou arte oure mercifull Father, and so louest vs thy children throughe him, that nothing is able to remoue thy heauenlye grace and fauor, frome vs: to thee therefore ô Father, with the Sonne and the holy Ghost, be all honor and glorye, worlde without ende.

SO BE IT.

¶ This done, the people singe a Psalme all together, in a plaine tune: whiche ended, the Minister prayeth for the assistance of Gods holy Spirit, as the same shall moue his harte, and so procedeth to the Sermon vsinge after the Sermon this prayer followynge or suche like.

A PRAYER FOR THE WHOLE state of Christes Churche.

1 1.Pet.1.b. 2 Nom 26.b. Deutr. 9 c.

ALmyghtye GOD, and moste mercifull Father we 1 humblye submite oure selues and fall downe before thy maiestye, besechynge thee frome the botome of oure hartes that this

3 seel

3 seel of thy word, now sowen amongest, ys may take suche deepe roote, that nether the burnyng heate of persecution, cause it to wither, nether the thorny eares of this life do choke it, but that as seede sowen in good grounde, it maye bryng furth thirty, sixtie, and an hundreth folde, as thy heauenlye wisdome hath appointed. And because we haue nede continually, to craue many thinges at thy handes, we humblye beseche thee (ô heauenly Father) to graunt vs thy holy 4 Spirit, to directe our peticions, that they maye procede, from suche a feruent minde, as maye be agreable to thy moste blessed will. And seynge that our infirmitie is able to do nothyng without thy helpe: and that thou art not ignorauntе with how many, and great 1 tentatiõs, we poore wretches, are on euery side in closed and compassed: let thy strength (ô Lorde) susteine oure weaknes, that we being defended with the force of thy grace, may be safely preserued, against all assaultes of Satan: who goeth about continually, like a 2 roaryng lion seekyng, to deuoure vs. 3 Increase our faith (ô mercifull Father) that we do not swarue at any time, frome thy heauenlye worde, but augmente in vs, hope, and loue, wyth a carefull kepynge of all the commaundementes, that no 4 hardenes of harte no hypocrisie, no 5 concupiscence of the eyes, not intisementes of the worlde, do drawe vs awaye, frome thy obedience. And seynge we lyue nowe in these moste 6 peryllous tymes, lette thy fatherlye prouidence defende vs, agaynste the

3 Matth. 13. a. b.

4 Luk. 11 b. Rom. 8. c. Iam 5. d. 1. Iohn 5. c. Roma. 11. c. Wisd. 9 c.

5 1. Cor 3 a. Ioh. 15. a. Philip. 2. b.

1 Psal. 40. c. 1. Pet. 4. a.

2 1. Pet. 5. b.

3 Luk. 17. a.

4 Psal 91. b. Heb. 3. 4. c.

5 1. Iohn. 2. c.

6 1 Tim. 4. a. 2 Pet. 3. a. 2. Timo. 3. a Iud. a. b. c. d

the violence of all our ennemies, which do euery where pursue vs: but chiefly against the wicked rage and furious vp roares of that Romishe Idoll, ennemie 7 to thy Christ

7 1.Thes. 2,a. 1.Iohn. 2,c. re,13,d,17,d

Furthermore, for asmuche as by thy holy Apostles we be taught to make our 1 prayers, & supplications for all men, we praye not onelye for oure selues here present, but beseche the also, to reduce all suche as be yet ignorant from the miserable captiuitie of blindnes and error, to the pure vnderstãdyng, and knowledge, of thy heauenly truth: that we all, with one 2 consent and vnitie of minds, may worship the our only God and Sauiour. And that all Pastors, shepheardes, and ministers, to whome thou hast committed the 3 dispensation of thy holy word, and 4 charge of thy chosen people, may bothe in their life and doctrine, be founde faithfull: settyng onlye before their eyes, thy glorye: and that by them all poore shepe whiche wander and go astraye may be gathered, and broght home to thy folde. Moreouer, because the 5 hartes of rulers are in thy handes, we beseche thee to directe, and gouerne, the hartes of all Kyngs, Princes, and Magistrates, to whome thou hast committed the 1 sworde, especially (ô Lorde) accordynge to oure bounde dutie, we beseche thee to mainteine and increase, the honorable estate of this Citie, into whose defense we are receiued: the Magistrates, the counsell, and all the whole bodie of this comon weale. Let thy Fatherlye fauor so preserue them, and thy holye Spirite so gouuerne theyr

1 Tim. 2.a.

2 Rom. 15.b. 2.Cor.1.b. Ephe.4.a.

3 Ioh.21.d. Matt.28.d. 1.Cor.9.c. Mark.16.d.

4 1.Pet.5.a.

5 Prouer. 21. Rom.1.a b.

1 Iohn. 19,b.

For the prospe-rous estate of Geneua.

hartes,

hearres, that they maye in suche sorte execute their office, that thy Religion maye be purelye mainteined, 2 maners reformed, and sinne punished accordyng to the precise rule of thy holy worde. And for that we be all 3 membres of the mysticall body of Christ Iesu, we make oure requestes vnto thee (ô heauēly Father) for all such as are 4 afflicted with any kinde of crosse or tribulatiō, as warre, plague, famine, sicknes, pouertie, imprisonment, persecution, banishement, or anye other kynde of thy roddes: whether it be 5 grief of bodye, or vnquietnes of minde, that it wolde please thee, to giue them pacience, and constancie, till thou send them full deliuerance of all their troubles. And as we be bounde to loue, and 1 honor our parents, kinsfolkes, frieds, and countrie: so we most humbly beseche thee, to shewe thy pitie, vpon our miserable countrie of England, whiche once through thy mercie, was called to libertie and now fore their and our sinnes, is broght vnto moste vile sclauerye, and Babylonicall bondage.

Root owt from thence (ô Lorde) all rauening 2 wolues, which to fill their 3 bellies, destroy thy flocke. And shewe thy great mercies vpō those oure bretheren, whiche are persecuted, caste in 4 prison, and daily condemned to death for the testimonie of thy truth. And thogh they be vtterlie destitute of all 5 mannes aide, yet let thy sweet comfort neuer depart frome them, but so in flame their hartes, with thy holy Spirite, that they may boldlye and chearfully abide suche 6

2 1.Tim.2.a. Iam.1.d.
3 1.Cor.12.d. Rom.12.a.
4 Iames.5.a.
5 2.Cor.1.b. Hebr.13.a.
1 Exod.20.b. For England.
2 Mat.7.c. Act.20.f.
3 Eze.34.a. rom.16.c. Phi.3.d.
4 Heb.13.d. rom.8.g. Psal.43.d.
5 Iohn.16.f.
6 1.Pet.2.b.

ciall,

7 triall, as thy 7 Godly wisdom shall appoint. So
Act.2.b. that at length aswell by their 1 death, as by their
Mat.10.c. life, the kingdome of thy Sonne Iesus Christe,
Luk.21.f. may increase and shine through all the worlde.
1 In whose name, we make our humble peticions
Rom.14.b. vnto thee, as he hath taught vs.

OVR FATHER WHICH art in heauen, &c.

ALmightie and euer liuing God vouchsaue we beseche thee to graunt vs perfite continuaunce in thy liuely faith, 1 augmenting the
1 same in vs dailye, till we growe to the full mea-
Luk.17.b. sure of our 2 perfection in Christe, whereof we
2 make our confession, saying.
Ephe.4.c.

I BELEVE IN God, &c.

Then the people sing a Psalme, which ended, the Minister prononceth one of these blessings, and so the Congregation departeth.

Nomb.6.d. THe Lorde blesse vs and saue vs the Lorde make his face shine vpon vs, and be merci-
full vnto vs, the Lorde turne his countenaunce
towardes vs, and graunt vs his peace.

2.Cor.13.d. THe grace of our Lorde Iesus Christ the loue of God, and communion of the holye Ghost, be with vs all. So be it.

¶ It shall not be necessarie for the minister dayly to repete all these thinges before mentioned, but beginning with some manet of confession, to procede to the Sermon. Whiche ended, he either vseth the prayer for all estates before mentioned, or els prayeth, as the Spirit of God shall moue his harte: framing the some, accordyng to the time and mater whiche he hathe intreated of. And if there shalbe at any time, anye present plague, famine, pestilence, warre, or suche like, whiche be euident tokens of Gods wrathe: as it is our parte, to acknowledge our sinnes to be the occasion therof, so are we appointed by the Scriptures, to giue our selues to mournynge fasting, and prayer, as the meanes to turne awaye Gods heuie displeasure. Therfore it shalbe conuenient that the minister at suche time, do not only admonishe the people thereof, but also vse some forme of prayer, accordinge as the present necessitie requireth, to the whiche he maye appoint, by a common consent, some seuerall daye after the Sermon, weeklie to be obserued.

Leui. 26. d. Deute. 28. b. King. 8. d. 2. Sa. 24. c. 1. Cor. 14. f. 1. Tim. 2. d. Mat. 28. d. The transgression of Gods ordinãce is called iniquitie and idolatrie, and is cõpared to Witchcraft and sorcerie. 1. Sam. [illegible] How dangerous also it is to entreprise any thyng rashely, or Withoute the Warrant of

¶ THE ORDER OF Baptisme.

First note that for asmuche as it is not permitted by Gods word, that women shuld preach or minister the Sacramentes: & it is euident, that the Sacramentes are not ordeined of God to be vsed in priuate corners, as charmes or sorceries,

but

Gods Word de, he exãples of Saul, Oza, Ozias, Nada and Abiu, ought sufficiently to warne vs 1. Sam. 13. c. 2. Sam. 6. b 2. Chr. 25. c. Luc. 10. a. Heb. 5. a.

but left to the Congregation, and necessarilie annexed to Gods worde, as seales of the same. Therefore the infant, whiche is to be baptised, shalbe broght to the Church on the day appointed to common prayer and preaching, accompanied with the Father [illegible]. So that after the Sermon the child beynge presented to the minister, he demandeth this question.

DO you present this childe to be baptised, earnestly desiring that he may be ingrafted in the mysticall bodie of Iesus Christ.

THE ANSVVER.

Yeawe require the same.

THE MINISTER procedeth.

THen let vs considerer (dearly beloued) how almightie God hath not only made vs his children by 1 adoption and receiued vs into the fellowship of his Churche: but also hath promised that he will be our 2 God, and the God of oure chyldren vnto the thousande generation. which thing as he confirmed to his people of the olde Testament by the Sacramente of 3 circumcisiõ, so hathe he also renewed the same to vs, in his new Testament by the Sacrament of 4 Baptisme, doing vs therby to wit, that oure infantes

1 Rom 8. d. Gal. 4. a. Eph. 1 2. a. c.

2 Gene. 17. a. Exo. 20 a. Deute. 7. b. Esa. 39. d.

3

4

Gen.17.a. Rom. 4.b. 4 Col.2.c. Gal.3.d. 5 Act.2.f. 2 Act.10.g. 2 Act.2. 1.Cor.7. 3 1.Co. 4 Mat.10.h. Mat.19.b. Luk.18.c. Psal.22.d. 1 Rom. 4.b. Galac.3.a. Iames.2.d. Gene.17.b. 17.b. 2 Mark.16. Mat.28.

sautes appertein to him by conuenaunt, & therfore oght not to be defrauded of those holy signes and badges whereby his children are knowen from infideles and pagans.

Nether is it requisite, that all those that receiue this Sacramēt, 1 haue the vse of vnderstāding and faith, but chiefly that they be conteined vnder the name of 2 Gods people. So that remissiō of sinnes in the blood of Christ Iesus, doth appertein to them by Gods promise. Which thyng is most euidēt by 3 Saint Paul, who pronounceth the children begotten and borne (either of the parentes being faithfull) to be cleane and holy. Also our Sauiour Christ admitteth 4 childrē to his presence, imbrasing and blessing thē, whiche testimonies of the holy Ghost assure vs, that infantes be of the nombre, of Gods people: & that remission of sinnes doth also appertein to them in Christe. Therefore withoute iniurie they can not be debarred frome the comon signe of Gods children. And yet is not this outwarde action of suche necessity, that the 1 lacke therof, shulde be hurtfull to their saluation, if that, preuented by death, they may not conueniently be presented to the Church. But we (hauyng respecte to that obedience, whiche Christians owe to the voyce and ordinance of Christ Iesus, who commanded 2 to preache and Baptise all, without exceptiō) do iudge them only vnworthy of any felowship with him, who contemptuously refuse suche ordinary meanes as his wisdome hath appointed to the instruction of our dull senses.

Further-

Matt.3.c. 1.Pet.3.d. 1.Iohn.5.b. 1.Cor.10.a.

Furthermore it is euidente, that Baptisme was ordeined, to be ministred in the elemente of 3 water, to teache vs that like as water outwardly doth wash away the filth of the bodye, so inwardly doth the vertue of Christes blood purge our soules from that corruption and deadly poison, wherwith by 4 nature, we were infected.

4 Ephes. 2.a.

5 Rom.7.

6 Rom.4.a. Galat.3.a. Psal.32.a.

1 Rom.6.a. Galat.3.d.

whose venemous 5 dregges, althogh they continue in this our flesche, yet by the merites of his deathe, are not 6 imputed vnto vs, by cause the iustice of IESVS CHRIST, is made 1 ours by Baptisme. Not that we thinke anye suche vertue or power, to be included in the visible water or outwarde action (for manye haue bene baptised and yet neuer inwardlye purged) but that our Sauioure CHRIST, who commaunded Baptisme to be ministred, will by the power of his holye Spirite, effectuallye worke in the hartes of his 2 elect (in time conuenient) all that is ment and signified by the same. And this the Scripture calleth oure 3 regeneration whiche standeth chiefly in these two pointes, in mortification, that is to say, a resisting of the rebellious lustes of the flesh and in newnes of life, wherby we continually striue to walk in that purenes, & perfectiō, wherwith we are cladde in Baptisme. And althogh we in the iourney of this life be 4 incūbred with many enemies, which in the waye assaile vs: yet fight we not without fruite.

Iudas, Simon Magus, Hymeneus, Alexander, Philetus.

act.2.g.13.g

2 Ephes.3.a. 1.Col.12.b. Rom.6.a. Colos.2.b.

The fruit of Baptisme standeth in two pointes, mortification, & regeneratiō.

3 1.peter.5.b.

4 1.peter.5.b.

For this 1 continuall battell whiche we fight againste sinne, death, and hell, is a most infaillible argument, that God the Father, mindefull of his

his promise made vnto vs in Christe Iesu, dothe not only giue vs motions and courage to resist them: but also assurance to 2 ouer come, and obteine victory. wherfore (dearly beloued) it is not only of necessitie that we once baptised, but also it much profiteth oft to be presente at the ministration thereof: that we being put in minde of the 5 league and couenant made betwixt GOD and vs, that he wilbe 4 our God, and we his people, he our Father, and we his childrē, may haue occasion as well to trie our liues past, as our present cōuersation: & to proue our selues, whether we stād fast in the faith of Gods elect: or cōtrariwise haue strayed from him through 5 incredulitie & vngodly liuing: wherof if our cōsciences do accuse vs, yet by hearing the louing promises of our heauēly Father (who calleth al mē to mercy by 6 repentāce) we may from henceforth walk more warely in our vocation. Moreouer, ye that be Fathers & mothers may take hereby [illegible] singular cōfort, to se your childrē thus receiued into the bosome of Christes Cōgregatiō, wherby you are daily admonished, that ye norish & brīg vp the children of Gods fauor and mercye, ouer whom his fatherly prouidēce 1 watcheth continually which thing as it oght greatly to reioyse you (knowing that 2 nothing can chaunce vnto them without his good pleasure) so oght it to make you diligente, and careful, to nurture and instruct them in the 3 true knowledge and feare of GOD. wherein if you be negligent, ye do not onelye 4 iniurie to your owne chyldren, hydyng

Luk. 22. d.
Iob. 7.
1
Rom. 5. a.
1. peter. 1. a.
Iames. 1. a.
Ephes. 6. b.
2
1. Cor. 13. g.
Osee. 11. d.
Hebr. 2. d.
Iohn. 16. d.
3
Deute. 5. a.
Iosue. 1. b.
4
Ierem. 31. f.
Heb. 8. c.
5
Ephes. 4. e.
Colos. 3. b.
[illegible]
Ezech. 18.
Act. 11. c. 15.
2. pet. 3. b.
deu. 4. d. 6. a
3
Matt. 18. b.
2
Matt. 6. d.
Luk. 12. c.
3
Deut. 4. b.
6. a. 11. c.
Ephe. 6. a.
4
1. Sam. 2. f.
2. kyn. 2. d.

3 Matt.3.c. 1.Pet.3.d. 1.Iohn.5.b. 1.Cor.10.a.

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4 Ephes. 2.a. 5 Rom.7. 6 Rom.4.a. Galat.3.a. Psal.32.a. 1 Rom.6.a. Galat.3.d.

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Iudas, Simon Magus, Hynicneus, Alexander, Philetus. act.2.g.13.g 2 Ephes.5.a. 1.Col.12.b. Rom.6.a. Collos.2.b. The fruit of Baptisme standeth in two pointes, mortification, & regeneratiō. 4 1.peter.5.b.

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hydyng

Luk. 22. d.
Iob. 7.
1
Rom. 5. a.
1. peter. 1. a.
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2
1. Cor. 15. g.
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3
Deute. 6. a.
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4
Ierem. 31. f.
Heb. 8. c.
5
Ephes. 4. e.
Colos. 3. b.
Hebr. 3. b.
6
Ezech. 18.
Act. 11. c. 11.
2. pet. 3. b.
deu. 4 d. 6. a.
1
Matt. 18. b.
2
Matt. 6. d.
Luk. 12. c.
3
Deut. 4. b.
6. a. 11. c.
Ephe. 6. a.
4
1. Sam. 2. f.
2. Kyn. 2. d.

What danger hãgeth ouer those parentes, which neglecte the bryngyng vp of their children in godlines.

hydynge from them the good will and pleasure of almightye God their Father: but also heape damnation vppon your selues, in suffering hys childre bought with the blood of his deare sonne so traiterously (for lacke of knowledge) to turne backe from him. Therefore it is your duety, with all diligence to prouide that your children in time conuenient, be instructed in all ye doctrine necessary for a true Christian: chiefly that they be taught to rest vpon the iustice of Christ Iesus alone, and to abhorre & flee all superstition, Papistrie, and idolatrie. Finallye, to the intente that we may be assured, that you the Father and the Suretie consent to the perfourmance herof, declare here before God and the face of his Cõgregation, the summe of that faith, wherin you beleue, and will instruct this childe.

Genes. 18. c. Deute. 32. g

The true vse of the Catechisme, to the execution wher of the Father and [redacted] bind them selues.

¶ Then the Father or in his absence, [redacted] shall rehearse the articles of his faith, which done, the minister exhortyng the people to praye, saith in this manet, or suche like kneelynge.

ALmightye and euerlastyng God, which of thy infinite mercy and goodnes, hast promised vnto vs, that thou wilt not onelye be oure God, but also the God and Father of oure children: we beseche thee, that as thou hast vouchesaued to call vs to be partakers of this thy great mercy in the fellowship of faith: so it may please thee to sanctifie with thy Spirit, and to receiue

Galat. 3. d. 1. Peter 1. a. Philip. 3. c.

into the nomber of thy 1 children this infane, whome we shall baptise accordynge to thy 2 worde, to the ende that he commyng to perfite age, maye 3 confesse thee onely the true God and whome thou haste sent Iesus Christ: and so serue him, & be 4 profitable vnto hys Church in the whole course of his lyfe that after this lyfe be ended, he may be brought as a lyuely mẽbre of his bodye vnto the full fruition of thy 5 ioyes in the heauẽs, where thy Sõne our Christ reygneth world without ende. In whose name we praye as he hath taught vs.

Ro.3.d.4.c.
2. Cor. 5 d.
Rom.8.c.
Ep.2.d.3.b
2
Mat.28.d.
Marc.16.c
Act 2.f.
Io.m.11.2.
3
Rom.10.b.
4
Rom, 12.b.
1.Cor. 12.2.
1.Thes.5.c.
5
1.Cor.2.c.
Rom.6.d.
Tit.3.b

Our Father, &c.

when they haue prayed in this sorte, the Minister requireth the Childes name, whiche knowen.

He sayeth.

N. I Baptise thee in the name of the Father, of the Son, and of the holy Ghost.

1
Matt.26.d
Marc.16.c
Actes.2.f

And he speaketh these wordes, he taketh water in his hande, and layeth it vpon the childes foreheade. whiche done he giueth thankes, as followeth.

FOr asmuche, moste holy and mercyfull Father as thou doest not onely beautyfie and blesse vs wyth common benefites, like vnto the rest of mankynd, 1 but also heapest vpõ vs most aboundantlye, rare and wonderfull gyftes: of

1
Eph.2.b.c
1.pet.2.b

ose.2.d
2.pet.2.d

2
1.pet.2.b
Ephe.2.d

3
Rom.2.a
Ierem.7.g
Isa.40.b
luk.37.c

1
2.Cor.5.d

dutye we lyfte vp our eyes & myndes vnto thee and gyue thee moste humble thankes for thy infinite goodnes: which hast not only nombred vs amongest thy 2 Saintes: but also of thy free mercye doest call our chyldren vnto thee, markynge them with this Sacrament as a singular token and badge of thy loue. Wherfore moste louyng Father, thogh we be not able to deserue this so great a benefite (yea yf you wöldest hādle vs according to our merites, we shuld suffer the punyshmente of eternall death and damnaciō) yet for Christes sake we beseche thee, that thou wilt confirme this thy fauour more and more towardes vs, & take this infante into thy tuitiō and defense, whome we offer and present vnto thee with cōmon supplicatiōs, and neuer suffer him to fall to such vnkyndnes, wherby he shuld 1 lose the force of Baptisme, but that he may perceiue thee continually to be hys mercyfull Father, through thy holy Spirit, workyng in his harte, by whose diuine power, he may so preuaile against Satan, that in the ende, obteynyng the victorie, he may be exalted into the libertie of thy kyngdome. So be it.

☙ The maner of the Lordes Supper.

¶ The daye when the Lordes Supper it ministred, whiche commonly is vsed once a moneth, or so oft as the Congregation shall thynke expedient, the Mintster vseth to say as followeth.

Let

LEt vs marke deare bretheren, & consider how Iesus Christ dyd ordein vnto vs hys holy Supper, accordynge as Saint Paul maketh rehearsall the 11. chap. of the first Epistle to the Corin I haue (sayth he) receyued of the Lorde that whiche I haue deliuered vnto you, to wit, that the Lord Iesus the same nyght he was betraed tooke breade, and when he had gyuen thankes he brake it, sayinge: Take ye, eate ye, this is my body, whiche is broken for you, do your this in remembrance of me Likewise after Supper, he tooke the cup, sayinge: Thys cup is the new Testamente or couenant in my bloode, do ye thys so ofte as ye shall drynke therof, in remembrance of me. For so oft as you shall eate this breade, and drynke of this cuppe, ye shall declare the Lordes death vntil his comming. Therfore who soeuer shall eate this bread, and drynke the cup of the Lorde vnworthly, he shalbe gilty of the body and bloode of the Lorde.

Then see that euerye man proue and trye him selfe and so let him eate of this bread and drinke of this cup, for whosoeuer eateth or drynketh vnworthlye, he eateth and drynketh hys owne damnation, for not hauynge due regard and consideration of the Lordes bodye.

Thys done, the Minister proceedeth, to the exhortation.

DEarely beloued in the Lord, forasmuche as we be nowe assembled to celebrate the holye communion of the bodye and bloode of our Sauioure Christe, let vs consider these wordes of saint Paul, how he exhorteth all persons diligētly to trie & examine them, selues, before thee presume to eate of that breade, and drynke of that cuppe. For as the benefit is great, if with a truly penitent harte, and liuely fayth, we receyue that holy Sacramēt (for thē we 1 spiritual ly eate the flesche of Christ, & drinke his blood thē we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs) so is the daunger greate, if we receyue the same vnworthely, for them we be gyltie of the bodie, and blood of Christ our Sauiour, we eate ād drynke our owne dānation, not cōsiderynge the Lordes bodye: we kyndle Goddes wrath againste vs, & prouoke hym to plague vs with diuerse diseases and sundry kyndes of death.

1 Iohn. 6 g

Therfore if any of you be 1 a blasphemer of God, an hinderer or sclaunderer of hys worde, an adulterer, or be in malice or enuie, or in anye other greuous crime, bewaile your sinnes? and come not to thys holye Table: lest after the takynge of this holy Sacrament, the deuill entre into you, as he entred into Iudas, 2 and fil you ful of al iniquities, and bring you to destructiō, both of bodye, and soule. Iudge therfore youre selues bretheren, that ye be not iudged of the Lorde: 3 repent you truly for your sinnes past, and haue a liuell and sted fast fayth in Christ our Sauiour, sekyng only our Saluation 1 in the merites

1 Galat. 3. d

2 Iohn. 13. d.

3 Matt. 3 c. Tite. 2. e

merites of his death and passiō, from henffurth refusing, and forgetting all 2 malice and debate with full purpose to liue in brotherlye amitie, and Godly conuersation, al the dayes of your lyfe. And albeit we feele in oure selues muche fraytly and wretchednes, as that we haue not our faith so perfit, and constante, as we ought, beynge many tymes ready to ĩstruct gods goodnes throughout corrupt 3 nature, and also that we are not so throughly gyuen to serue God, nether haue so feruent a zele to set furth hys glorye, as oure dutye requireth, feelynge styll suche rebellion in our selues that we haue nede daylye to 4 fight against the lustes of our flesh yet neuertheleſſe seyng that our Lord hath dealed thus mercifully with vs, that he hath printed his 5 Gospell in our hartes, so that, we are preserued from falling in to desperation and misbelief: and seing also he hath indued vs with a 6 will, and desire to renounce and withstand our owne affections, with a longing for his righteousnes and the keping of his commandementes, we maye be newe right well assured, that those defautes and manifolde imperfections in vs, shalbe no hinderāce at all against vs, to cause him not to accept and impute vs as worthie to come to his spirituall Table. For the ende of our comminge thither, is not to make 1 protestatiō that we are vpright or iust in our liues, but contrariwise, we come to seeke our life and perfection in Iesu Christe, acknowledgynge in the meane time, that we of our selues, be the childrē 2 of wrath and damnation.

1 Act 4.c. Galat.2, d.
2 1.Pet.2.a 1.Cor.14.d Ph.4.2.b
3 Rom.7.d,
4 Galat.5.c
5 Heb.8.d Iere.31.f Isaie, 59.d,
6 Ro.7.c.d Phillip.1.a.
1 Luk.18.c.

d. 3. Let

Ephes.2.a
Luk.18.c.

Let vs cõsider then, that this Sacramẽt is a singular medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lorde requireth no other worthines on our part, but that we vnfeinedly acknowledge our noghtines, and imperfection Then to the ende that we may be worthy partakers of his merites & most cõfortable benefites (which is the true eatynge of hys flesh, & drinkinge of his blood) let vs not suffer our mindes to wander about the cõsideration of these earthlye, and corruptible thinges (which we see present to our eyes and feele with our hãdes) to seeke Christ bodily present in thẽ, as if he were inclosed in the bread or wine, or as if these elementes were turned and chãged into the substance of his flesh & blood. For the only waye to dispose our soules to receiue norishment, relief, and quickning of his substance, is to lift vp our mindes by faith aboue all thinges worldlye and sensible, and therby to entre into heauẽ, that we maye find, & receyue Christ, where he dwelleth vndoubtedly verie GOD, and verie man, in the incomprehensible glorye of his Father, to whome be all praise, honor and glorye, now and euer. Amen.

1 Iohn.6.c

Transubstantiatiõ, Transelementation Transmutation and Transformation, as the Papistes vse thẽ are the doctrine of deuilles.

The true eatynge of Chryste in the Sacrament.

2 c.Tim.6.d
Matt.26.e
Marc 14.c
Luk.22.b
1.Cor.11.e

The exhortation ended, the Mynyster commeth downe from the pulpit, and sitteth at the Table, euerie man and womã in likewise takinge the place as occasion beste seruest, then he taketh breade and gyueth thankes, eyther in these wordes followynge, or like in effect.

O Fathe

O Father of mercie and God of all consolation, seing 1 all creatures do knowledge and confesse thee, as Gouerner, and Lorde, it be commeth vs the workman shyppe of thyne own handes, at all tymes to reuerence and magnifie thy Godly maiestye, firste for that thou haste created vs to thine owne 2 Image and similitude: but chiefly because thou haste deliuered vs, from that euerlasting 3 death and dãnatiõ, into the which, Satã drew mankind by the meane of sinne: from the bõdage wherof netherman nor angell was 4 able to make vs free, but thou (ô Lord) riche in mercie and infinite in goodnes, hast prouided our redẽptiõ to stãde in thy onlie & wel beloued Sõne: whom of very 5 loue thou diddest giue to be mad man like 1 vnto vs in all thinges, (sinne 2 except) that in his body he might receiue the punishmentes of 3 our transgression, by hys death to make 4 satisfaction to thy iustice, ãd by his resurrection to 5 destroye him that was author of death & so to bryng againe 6 life to the world, frõ whiche the whole of springe of 7 Adam moste iustlie was exiled.

OLORD we acknowledge that no creature is able to 8 comprehende the lẽgth and breadth the deepnes & height of that thy most excellẽt loue whyche moued thee to shew mercy where none was 6 deserued: to promise and giue lif, to where death had gotten victorie: to receiue vs into thy grace, when we could do 11 nothynge but rebell against thy iustice. O Lord the blind dulnes of our corrupt 12 nature will not suffer vs sufficiently to weye these thy most ample be-

1 Reuel.5.c
2 Gene.1.d
3 Ephe.2.b Galat.1.a Genes.3.c
4 Actes.4.c Hebr.1.d Reuel.5.a
5 Iohn.3.c
1 Hebr.8.d
2 Hebr.4.d 7.d.
3 1.Pet.2.d Is.43.d.53.a
4 Matt.3.d 17.a Ierem.31.f. Hebr.8.e Rom.5.a
5 Heb.2.d
6 Iohn.6.e
7 Genes.3.d Rom.5.b
8 Ephe.2.c

9 Ephes.2.b. 10 Io.6.d.17 a. Ephe.2 b 11 Gene.6 b Rom.3.b Isaie 64.b Ps.1.b.14.a.3 Rom.7.e 12 Matt.16.e. 1.Cor.2.d. Luk.11.e. Matt.10 13 Mar.26.b. c. Luk 21.b 1 1.Cor 11.c 2 Iohn.8.d Gal.5.c 3 Rom.8.d 1.pet.1.b. Ephes.1.d. 4 Ep es.2.d. Hebr.4.e Rom.3.a 5 Mat.25.a Iohn.14.a Luk.12.d 6 Luk.22.b

nefites: yet neuertheles at the 13 cõmandement of Iesus Christe our Lorde, we present our selues to this his Table (whiche he hath left to be vsed in 1 remembrance of his death vntill his comming againe) to declare and witnes before the world that by hym alone we haue receiued 2 libertie, ãd life: that by him alone, thou doest acknowledge vs thy children and 3 heires: that by hym alone, we haue 4 entrãce to the throne of thy grace: that by him alone we are 5 possessed in our spiritual kingdome, to eate and drink at his 6 Table with whome we hane our 7 conuersation presently in heauen, and by whome, our body shalbe rysed vp agayn frome the dust, and shalbe placed with him in that endles ioye, whiche thou (ô Father of mercie) hast prepared for thine elect, 8 before the foundation of the world was laid. And these moste inestimable benefites, we acknowledge and confesse to haue receiued of thy 9 free mercie and grace, by thy only beloued Sõne Iesus Christ, for the which therfore we thy Congregation to moued by thy holy Spirit, render thee all thankes, praise and glorie, for euer and euer.

¶ This done, the Minysters breaketh the bread and deliuereth it to the people, who distribute ãd diuide the same amongest them selues, according to our Sauiour Christes cõmandement, ãd in likewise giueth the cuppe During the which time, some place of the Scriptures is red, whiche doth liuelye set furthe the deathe of Christe, to the intent

that

that our eyes and senses may not onlie be occupied in these outward signes of breade and wyne, which are called the visible worde but that our hartes and mindes also may be fully fixed in the contēplatiō of the Lordes deathe, which is by this holy Sacramēt represented. And after the actiō is done he giueth thankes, saying.

Reue,2,a
7 Philip.3.d.
Ephes.2.b.
8 Ephe.1 b.
Reue,13,b
Matt.27.c.
Marc,14,e
Luk,22,b
1.Cor.10.d
1.Cor. 11,e.
Iohn. 13.14

MOste merciful Father, we rendre to the all praise, thankes and glorye for that it hath pleased the of thy great mercies to graunt vnto vs miserable sinners so excellent a gift & treasure, as to receiue vs into the 1 felowship & companie of thy deare Sonne Iesus Christe our Lorde whome thou 1 deliuerdst to deathe for vs, and haste giuen him vnto vs, as a necessary 2 food and norishment vnto euerlastinge lyfe. And now we besech the also (ô heauēly Father) to graunt vs this request, that thou neuer suffer vs to become so vnkind as to forget so worthy benefites: but rather imprint and fasten them sure in our hartes, that we may 3 growe and increase daily more ād more in true faith, whiche continually is 4 exercised in al maner of good workes, and so much the rather, ô Lorde, confirme vs in these 5 perilous dayes and rages of Satan, that we maye cōstantly stand and continue in the confession of the same to the aduācement of thy 6 glorie, whiche art God ouerall thinges blessed for euer. So be it.

1
1.cor. 10.d.
1
Rom.4.d.
2
Iohn,6,f
3
Luk.17.b
4
Galat.5.b
5
1,Tim.4,2
Ephes.5.d
2.pet.3 a
6
Mat.5.b
1.pet.2.b

¶ The action thus ended, the people sing the 103. psal. My soule giue laud, &c. or some other of thanks giuing, whiche ended, one of the

the blessinges before mencioned is recited, and so they rise from the Table and depart.

To the reader.

VVhy this ordre is obserued, rather thē any other

¶If parchāge any wold maruell why we follow rather this order, them any other in the administration of this Sacrament, let him diligently consider, that firste of all we vtterlye renounce the error of the Papistes: secondly we restore vnto the Sacramētes their own substauncet and to Christe, his propre place. And, as for the wordes of the Lordes Supper we rehearse them not because they should chaūge the substañce of the breade or wine, or that the repeticiō therof with the intēt of the Sacrifices shuld mak the Sacramēt as the Papistes falsely beleue: but they are redde ād pronounced to teache vs how to be haue our selues in this actiō ād that Christ might witnes vnto our faith, as it were with his own mouth, that he hath ordeined these signes for our spirituall vse and confort wee do first therfore examine our selues, according to S. Paules rule, and prepare our minds, that we maye be worthy partakers of so high misteries. Them takyng bread we giue thankes, breake, and distribute it, as Christ our Sauiour hath taught vs. Finally the ministration ended we giue thākes againe accordyng to his exāple. So that without his word and warrant, there is no thing in this holy action attempted.

Mat. 26. c
1 Cor. 11. e
luk. 22 b

Nothing attempted herein VVithout the expres-

Th

The forme of Mariage.

¶ After the banes for contracte hath bene publyshed three seuerall dayes in the Congregation (to the intentte that if any persone haue interest or tylte to either of the parties, they maye haue sufficiēt tyme to make their chalēge) the parties assemble at the begynnyng of the Sermon, and the Minister at tyme conuenient, saith as followeth.

se Worde, or example of Christ.

Of Mariage.

✿ The exhortation.

DEarlye beloued bretheren, we are here gathered together in the sight of God, and in the face of his Congregation, to knyt and ioyne these parties together in the [1] honorable estat of matrimoni, whyche was instituted and authorised by God hym selfe in [2] paradise, man beynge then in the state of innocencie. For what tyme God made heauen and earth, and all that is in them, and had created and fationed man also after hys owne similitude and lyknes, vnto whome he gaue rule and Lordshyp ouer all the beastes of the earthe, fishes of the sea and fowles of the ayre: he sayde, it is not good that man lyue alone, let vs make hym an helper like vnto hī selfe. And God broght a fast sleape vpō him, & tooke one of hys rybbes, and shaped Heua therof, doyng vs therby to vnderstād, that man & wife are one body, one flesh, & one

1 Heb.13.a

2 Gene.2.d Prou.18.d

In Ebrue man is called, Isch, & the Womā Ischa, Wherby is well expressed the naturall affinitye betwixte man his wyfe.

3 Ephe.5.g. 4 Gene.2.d. Matt.19.a Mar.10.a 2.Cor.6.d 1 Iohn.17.b. Rom.5.a Heb.9.d 1.pet.3.d 2 Ephes.5.c Collos.3.c. 1.pet.3.a 1.cor.11.a 1.Tim.2.d 3 Rom.7.a 1.Cor.7.g Matt.19.c 4 1.Cor.7.a 1.pet.3.b 5 Ephes.6.a. 1.Tim.2.d. 1 2.Cor.7.a

one blood. Signifying also vnto vs the 3 mysticall vniõ, that is betwixt Christ and his Church for the whyche cause man 4 leaueth hys Father and mother, and taketh him to his wife, to kepe company with her, the which also he ought to loue, euen as our Sauiour loueth his Churche, that is to say, his 1 elect, and faithful Congregation, for the whiche he gaue his life.

And semblably also it is the 2 wiues dutie, to studie to please & obey her husband, seruing him in all thinges that be Godly and honest: for she is in subiection, & vnder the gouernaunce of her husbande, so long as they continue both 3 aliue. And this holie mariage, being a thing moste honorable, is of suche vertue and force, that therby the husbande hath no more 4 right or power ouer his own bodie, but the wife and likewise the wife hath no power ouer her own body, but the husbande, forasmuche as God hath so knith them together in this mutuall societie to the procreation of children, that they should 5 bring them vp in the feare of the Lorde, and to the increase of Christes kingdome.

Wherfore they that be thus coupled together by God, can not be separed, or put a part vnles it be for a season with the assent of 1 both parties, to the and to giue them selues the more feruentlie to fasting and prayer, giuing diligēt hede in the meane time, that their long being apart, be not a snare to bring them into the daūger of Satan through incontinencie: and therfore to auoide fornication, euery man ought to

haue

haue his owne wife, and euery woman her own husband: so that so many as can not liue chaste are 2 bond by the commandement of god to mary, that therby, the holie 3 temple of God, to which is our bodies, may be kept pure and vnde filled: for since our bodies, are now becomen the very membres of Iesus Christ, how horrible and detestable a thing is it, to make thé the mébres of an harlot? Euery one ought therfore, to kepe his vessell in all 4 purenes and holines: for whosoeuer 5 polluteth and defileth the temple of God, him will God destroye.

2 Matt.19.b 1,Cor.7.b
3 1.Cor.3.c & 6.d 2,Cor.6,d Leu,29,b 1,pet,1,d
4 1,Thes.4 Rom.12,a Ephes,5,d.
5 1,Cor,3,d

Here the Minister speaketh to the parties that shalbe maried, in this wise.

I Require and charge you as you wyll answere at the daye of iudgement when the secrets of all hartes shalbe disclosed, that if either of you do know any impediment, why ye may not be laufully ioyned together in matrimony, that ye confesse it: for be ye wel assured, that so many as be coupled other wise then Gods word: doth alow, are not ioyned together by God, nether is their matrimony lawfull.

1 1,Cor,4,a Matt.7.a Rom,2,a

If no impediment be by them declareth, thé the Minister saith, to the whole congregation.

I Take you to witnes that be here present, beseching you all to haue good remembraunce herof, and more ouer if there be any of you, whiche knoweth that either of these partie be contracted to any other, or knoweth any other

laufull

laufull impediment, let them nowe make declaration therof.

If no cause be alledged, the Minister proceeth, saying.

FOrasmuch as no mã speaketh against this thing, you, N. shall protest here before God, and his holie congregation, that you haue taken, and are nowe contented to haue, N. here present for your lawfull wife, promising to kepe her, to loue and intreat her in al thinges according to the 1 dutie of a faithfull husband forsaking all other during her life, and briefliе to liue in a holy conuersation with her, keping faith ãd truth in al pointes according as the word of God, & his holie Gospell doth cõmãde

1 Col.3.d
1.Pet.3.b
Mat.19.e
1.Cor.7.b
Mala.2.d

THE ANSVVER.

Euen so I take her before God, and in the presence of this his congregation.

The Minister to the spouse also saith.

YOu, N. shall protest here before the face of God, in the presence of this holy congregation, that ye haue taken, and are now contented to haue N. here present for your laufull housband, promisinge to hym 1 subiection, & obedience forsakynge all other durynge hys lyfe, and finallye to lyue in a holye conuersatiõ with hym, kepynge fayth and truth in all pointes, as Goddes worde doth prescribe.

1 1.Cor.11.a
Eph.5.c
Collo.3.c
1.tim.2.d
1.pet.3.a
ester.1.d

THE

THE ANSVVER.

EVen so I take him before God, and in the presence of thys Congregation.

Giue diligent eare then to the Gospel, that ye may vnderstand how our Lorde wolde haue this holy contract kept and obserued, and how sure and faste a knot it is whiche maye in no wyse be loused, accordynge as we be taught in the 19. chap of saint Matthewes Gospell.

THe pharisies came vnto Chryste to tempte hym and to, gropehys mynde, saying is it lawfull for a mau to put away his wife for euery light cause? he answered saying, haue ye not red that he whiche created man at the begyening, made them male and female? saying for this thing shall man leaue father and mother, and cleaue vnto his wife, and they twain shallbe one flesh, so that they are no more two, but are one flesh. Let no man therfore put a sunder that, whiche God hath coupled together. Matt. 19.

IF ye beleue assuredlye these wordes, whiche oure Lorde and Sauiour did speake (accordyng as ye haue heard thē nowe reheatsed out of the holy Gospel) thē may you be certein, that God hathe euen so knit you together in thys holye state of wedlock. wherfore apply your selues, to liue a chast & holy life together in Godlye loue, in christian peace, & good exāple, euer holdyng fast the band of charitie without any breache, kepyng faith & truth, the one to the other

the, euen as Gods worde doth appoint.

Then the Minister commendeth them to God in thys or suche like sorte.

The Lorde sanctifie and blesse you, the Lord powre the riches of his grace vpō you, that ye may please him, and liue together in holy loue to your liues end. So be it

Then is songe the 128. Psalme. Blessed are they that feare the Lord &c. or some other apperteining to thesame purpose.

THE VISITATION of the sicke.

BEcause the visitation of the sicke is a thing verie necessarie, and yet not withstanding it is hard to prescribe all rules apperteining therunto, we referre it to the discretion of the Godly and prudēt Minister who, according as he seeth the pacient afflicted, either may lift him vp with the sweet promises of Gods mercy through Christ, if he perceiue him muche afraid of Gods threatninges or contrariwise, if he be not touched with the feeling of his sinnes, may beare him downe with gods iustice Euermore like a skilfull physition, framing his medicine, according as the disease requireth and if he perceiue him to want any necessaries, he not onlie releueth him according to his habilitie, but also prouideth by others that he may be furnished sufficiently. Moreouer the partie

partie that is visited, may at all times for his cõfort, sende for the Minister: who doth not onlie make prayers for him there presentlie, but also if it so require, commendeth him in the publike prayers to the Congregation.

OF BVRIAL.

THe corps is reuerently broght to the graue, accompanied with the Congregation: without any further ceremonie whiche beynge buried, the Minister goeth to the Churche, if it be not farre of, and maketh some comfortable exortation to the people, touchynge death and resurrection.

THE ORDER OF THE Ecclesiasticall discipline.

AS no Citie, Towne, howse or familie, can mainteine their estat, & prosper, withoute policie and gouernance euen so the Churche of God, which requireth more purely to be gouerned, then any Citie or family, can not withoute spirituall policie and Ecclesiasticall discipline continue, increase, & florish. And as the worde of God is the life and soule of this Churche: so this Godlye ordre, and discipline, is as it were sinewes in the bodie whiche knit and ioyne the membres together with decent ordre and comlines. It is a bridle to staye the wicked frome their mischiefes. It is a spurre to pricke forward

The necessitie of discipline.

1 Ephe. 3.

ſuche as be ſlowe and negligent, yea and for all men it is the Fathers rod, euer in a readines to chaſtice gently the fautes committed & to cauſe them afterward, to liue in more Godlye feare, & reuerence. Finallye it is an order left by GOD vnto his Churche, whereby men learne to frame their willes, and doinges, accordyng to the lawe of God, by inſtructing, & admoniſhing one an other, yea and by correcting and puniſhing all obſtinante rebelles, and cõtemners of the ſame.

What diſcipline is.

There are thee cauſes chieflye whiche moue the Churche of God to the executing of diſcipline. Firſt, that men of euill conuerſatiõ, be not nombred amongeſt Gods children, to their Fathers reproche, as if the Churche of God were a ſanctuary for noghtie an vile perſons. The ſecõd reſpect is, that the good be no infected with companying the euill: which thing. S. Paul for ſawe, when he commanded the Corinthians to baniſhe frome amongeſt them the inceſtuous adulter ſaying: a litle leauen maketh ſowre the whole lumpe of dowe. The third cauſe is, that a man thus corrected, or excommunicated, might be ashamed of his faute, and ſo through repẽtance come to amendement: the whiche thynge the Apoſtle calleth deliuerynge to Satan, that his ſoule maye be ſaued in the daye of the Lord: meanyng that he might be puniſhed with excõmunication to the intent his ſoule ſhuld not periſhe for euer.

For What cauſe it ought to be vſed.

1 Ephe. 5. f.

2 1. Cor. 5. b. Gal. 5. b.

3 2. Theſ. 3. b.

The order of proceſ.

Firſte therfore it is to be noted that this cenſure, correction or diſcipline, is either priuate or publike:

publike:priuate,as if a man commite either in maners or doctrine againste thee, to admonishe him brotherly betwixt him and thee,if perchãce he stubburnly resist thy charitable aduertisementes,or els by continuance in his faute, declare that he amendeth not:then, after he hathe bene the secõde time warned in presence of two or three witnesses,and continueth obstinatly in his error,he ought,as oure Sauiour Christ commãdeth,to be disclosed and vttered to the churche,so that accordynge to publike discipline,he either maye be receiued through repentance,or els be punished,as his faute requireth.

dynge in priuate discipline.

Matt. 18.b. Luk.17.a. Iames.5.d. Leui.19.d. 2.Thes.3.d. Publik discipline.

And here, as touchynge priuate discipline, three thynge are to be noted. First,that oure admonitions procede of a Godly zele,& conscience,rather sekynge to wynne oure brother, then to sclaunder hym Nexte,that we be assured,that his faute be reprouable by Goddes worde. And finallye,that we vse suche modestie and wysedome,that if we some what doubte of the matter whereof we admonishe him yet with Godlye exhortations,he maye be broghr to the knowledge of his faute. Or if the faute apperteine to manye,or be knowen of diuers,that our admonition be done,in presence of some of them.

What thynges are to be obserued in priuate discipline.

Brieflye,if it concerne the whole Churche, in suche sorte, that the concelynge thereof myghte procure some daunger to the same, that then it be vttered to the Ministers,and Seniors,to whome the policie of the Church doth appertein.

Of publike discipline and of the and therof.

Also in publike discipline, it is to be obserued, that the Ministerie pretermit nothynge at anye time vnchastised with one kynde of punishement or other: if they perceiue any thyng in the Congregation, either euill in exaumple, sclaunderous in maners, or not besemyng their profession: as if there be any couetous personne, anye adulterer, or fornicator, for sworne, thief, briber, false witnes bearer, blasphemer, drunkard, sclaunderer, vsurer, any persone disobedient, seditious, or dissolute, any heresie, or secte, as Papisticall, Anabaptisticall, and suche like brieflye, what so euer it be that might 1 spote the Christian Cōgregation, yea rather what so euer is not to edification, oght not to escape either admonition, or punishment.

1 Ephe. 5.

Excommunication is the last remedie.

And because it happeneth some tyme in the Churche of CHRIST, that when other remedyes assayed profite nothynge, they muste procede to the Apostolicall rodde and correction, as vnto excommunication (whiche is the greatest and laste punishemente belongyng to the spirituall Ministerye) it is ordeined, that nothynge be attempted in that behalfe, withoute the determination of the whole Churche: wherin also they muste be ware, and take good heed, that they seme not more redye to expell frome the Congregation then to receyue again those, in whome they perceiue worthye fruites of repentaunce to appeare. Nether yet to forbyde

Rigor in punishement oght to be auoided.

him

hym the hearynge of Sermons, whiche is excluded frome the Sacramentes, and other duties of the Churche, that he maye haue libertie, and occasion to repente. Finallye, that all punyshementes, corrections, censures, and admonytyons, stretche no further, then Gods worde, with mercye, maye laufully beare.

Goddes Worde is the oneiye rule of discipline.

REVELAT. XVIII.

Come furth of Babylon, my people, that ye be not partakers of her sinnes, not receiue of her plagues: for her synnes are gone vp to heauen, and GOD hathe remembred her wickednes.

THE CATECHISME OF MANER TO TEACHE CHYLDREN THE CHRISTIAN RELIGION,

vvherein the Minyster demaundeth the Questyon, and the Chylde maketh Aunsvvere made by the excellent *Doctor* and Pastor in Christes.

EPHES. II.

¶ The Doctrine of the Apostles, and Prophetes, is the foundation of Christes Churche.

1561.

OF THE ARTICLES OF THE FAITH.

The Minister.

Wherunto man was created & made.

WHAT is: the principall and chiefe ende of mans life.

The Childe. To knowe God.

M. What moueth the to saye so.

C. Because he hath created vs and placed vs in this worlde, to set furth his glory in vs. And it is good reason that we employe our whole life to his glorye, seing he is the begynnyng, and founteine therof.

The greatest felicite that man can obtaine to.

M. What is then the chief felicitye of manne.

C. Euen the selfe same, I meane to know God, and to haue his glorye shewed furth in vs.

M. Why doest thou call this, mannes chiefe felicitie.

C. Because that without it, oure condition or state, were more miserable, then the state of brute beastes.

M. Hereby then we maye euidentlye see that there can no such miserye happen, vnto man, as not to lyue in the knowledge of God.

C. That is most certeine.

M. But, what is the true and righte knowledge of God.

C. When a man so knoweth God, that he geueth him due honor.

M. Whiche is the waye to honor God a right?

C. It is to put our whole trust and confidence in him:

in him: to ſtudye to ſerue hym in obeyinge vnto his will: to call vpon him in our neceſſities, ſekyng our Saluacion & all good things at his hand: and finally to acknowledge both with heart and mouthe that he is the liuelye fountaine of all goodnes.

The right maner to worshyp God ſtandeth in foure pointes.

M. Well then to the ende that theſe thynges may be diſcuſſed in order, and declared more at large, whiche is the firſte point?

2 Sonday.

C. To put our whole confidence in God.

M. How may that be?

C. When we haue an aſſured knowledge that he is almightye, and perfectlye good.

The firſte pointe of honoring God.

M. And is that ſufficient.

C. No.

M. Shewe the reaſon.

C. For there is no worthynes in vs, why GOD ſhuld either ſhewe his power to helpe vs: or vſe his merciſull goodnes to ſaue vs.

M. What is then further required?

C. That euery one of vs be fully aſſured in his conſcience, that he is beloued of God, & that he will be both his Father and Sauiour.

M. How ſhall we be aſſured hereof?

C. By his owne worde, wherin he vttereth vnto vs, his mercy in Chriſt, and aſſureth vs of hys loue towardes vs

M. Well, then the verye grounde to haue ſure confidence in God, is to knowe him in oure Sauiour Chriſte.

The foundacion of our faith.

C. Yea trulye.

M. Then briefly what is the effect of this know-

ledge

ledge of God in Christ.

C. It is conteyned in the confessiō of the faith, vsed of all Christians whiche is commonlye called the Crede of the Apostles: bothe because it is a brief gatherynge of the Articles of that faith, which hath bene alwayes continued in Christes Churche: and also because it was taken out: of the pure doctrine of the Apostles.

The crede of the Apostles.

M. Rehearse the same.

C. I beleue in GOD the Father almyghtye maker of heauen and earth: And in IESV CHRIST his only Sonne our LORD: who was cōceiued by the holy Ghost, borne of the virgine Marie: Suffered vnder Pōtius Pilate, was crucified, deade, buryed and descēded into hell: He rose agayne the thirde daye frome death: He ascended into heauen, and sitteth at the ryght hande of God the Father almyghty: From thense he wil come to iudge the quicke and the deade.

I beleue in the holye Ghoste: The holye Churche vniuersall, the communion of Gods Electe: the forgyuenes of synnes: the rysynge agayne of the bodyes: and lyfe euerlastyng.

9. Sonday. The christian faith standeth in foure pointes.

M. To the intente that this confession maye be more plaiuely declared, into howmany partes shall we diuide it?

C. Into foure principall partes.

M. What be they?

C. The firste concerneth God the Father. The second

second is of his Sonne Iesus Christ wherein brieflye also the whole hystorye of our redēption is rehearsed. The third is touchyng the holy ghost. The fourth cōcernīg the church.

M. Seynge there is but one God: what moueth thee to make rehearsall of the Father the Sonne: & the holy ghost: as if ther wer three.

C. Because that in the substance or nature of God: we haue to consider the Father as the founteine: begynnynge: and orygynall cause of all thynges then secondly, his Sonne: who is his euerlastyng wisedome and thirdlye the holy Ghost who is his vertue & power, spred vpō all creatures and yet neuertheles remayneth all them alwayes wholly in him selfe. As concernyng the Trinitie.

M. This is then the meanyng: that there is no inconuenience at all: to vnderstand seuerally these three persōs in the God head who not withstandyng is one: & not thereby deuided.

C. It is euen so.

M. Make rehearsall nowe of the firste parte of the Crede.

C. I beleue in God the Father almighty, maker of heauen and earth.

M. wherfore doest thou call him Father?

C. I call him so, hauyng respect to Iesu Christ, who is the euerlastynge worde, begotten of God before all worldes: who beynge afterwardes openlye shewed vnto the worde was euidētly declared to be his Sonne Now seing GOD is oure Sauioure Christes Father, it followeth necessarylye, that he is also oure Fa- The firste parte of the belief.

The father.

Father.

M. What meanest then by that thou callest him Almightye?

That is ment by this worde almightye.

C. I meane not only that he hath a power whiche he doth not exercise: out also that al creatures be in his hand, and vnder his gouernãce: that he disposeth all thynges by his prouidence: that he ruleth the worlde as it pleaseth him and guideth all thynges after his owne good pleasure.

M. So then by thy saying, the power of GOD is not ydle, but continually exercised: so that nothyng is done, but by him and by his ordinance.

C. That is most true.

4. Sonday.

M. Wherefore is that clause added, maker of heauen and earth?

Psal. 104. Rom. 1. Heb. 11. A glasse wherin we maye see God.

C. Because he hath mad him self knowen vnto vs by his workes, it is necessary for vs to seke him out in them. For oure capacitie, is not able to cõprehend his diuine substance: therfore he hath mad the world as a glasse, wherin we may behold him, in such sort as it is expedient for vs to knowe him.

M. Doest thou not comprehende all creatures in these two wordes, heauen and earth?

C. Yes verely: and they maye right well be cõteineth vnder these two words, seing that all thinges be either heauenlie, or earthlie.

M. And why callest thou God onelye creator: seing that to order thinges, and to conserue thẽ alwayes in their state, is a thyng of much

more

more importance, then to haue for one tyme created them.

C. By this worde creator, it is not onelye ment that God did once create them, hauynge no further regarde to them afterwardes: But we ought to vnderstande that as the worlde was made of him in the beginning euen so nowe he doth conserue the same so that heaue and earthe with the reste of the creatures: coulde not continue in their estat: if his power dyde not preserue them. Moreouer: seynge in thys maner he dothe mainteine all thinges: holdyng thé as it were in his hand it must nedes folow: that he hath the rule and gouernance of all. Wherfore in that that he is creator of heauen and earthe: it is he that by his goodnesse power: and wisedome: dothe gouerne the whole order of nature. It is he that sendeth raine and drough: haile tempestes: and faire wether: fertilitye and barennes: dearth and plenty: health and sicknes: & to beshort: he hath all thinges at commandement to do him seruice at his owne good pleasure.

Concernynge the prouidence of God.

M. What sayest thou as touchynge the deuilles and wicked persons: be they also subiest to him.

C. All be it that God dothe not guyde them with his holy Spirit yet he doth bridle them in suche sorte that they be notable to stirre or moue without his permission and appointement yea and moreouer: he doth compell thé to execute his will health hog it be agaynste their

Cõcerning deuilles.

their intent an purpose.

M. To what purpose doth it serue thee to know this.

C. The knowledge hereof dothe wonderfully comforte vs. For we myghte thynke our selues in a miserable case: if the deuilles and the wicked hade power to do anye thynge contrarye to Gods will. And moreouer we could neuer be quiet in our cõsciences if we shuld thinke oure selues to be in their daunger. But for so much as we knowe that God brideleth them fast: and chaineth thẽ as it were in a prison in such wise that they cã do nothing: but as he permitteth we haue iuste occasion: not only to be quiet in minde but also to receiue most cõfortable ioye since God hath promised to be our protectour and defender.

The deuils hathe no of God.

5. Sonday. These parte of the belief.

M. Go to then, let vs come to the second part of our belief.

C. And in Iesu Christe his onlye Sonne, oure Lorde.

M. What is the effect of this parte.

C. It is to acknowledge the Sonne of GOD to be our Sauiour: and to vnderstand meane: whereby he hathe redemed vs frome death: and purchased life vnto vs.

Iesus.

M. What signifieth this worde Iesus: by which thou makest him

C. It is as muche to saye as Sauioure and thys name was giuen vnto him by the Aungell at Gods commaundement.

Matth, 1.

M. What is that of more estimatiõ then if that

name

name had bene giuen vnto him by men.

C. Yea a great deale: for ſince Goddes pleaſure was that he ſhuld be ſo named he muſt nedes be our Sauiour in dede.

M. What ſignifieth then this worde Chriſte? Chriſte.

C. This worde Chriſte dothe expreſſe more effectually his office: and dothe vs to wit, that he was anointed of the Father, King, Prieſt, and Prophet.

M. How haſt thou the knowledge hereof.

C. By the Scripture whiche doth teach vs that anointing did ſerue for theſe three offices, the whiche be alſo attributed vnto hym in many places of the ſame.

M. But what maner of oile was it where with he was anointed.

C. It was no ſuche materiall oile as we vſe, and as did ſerue in olde tyme, to the ordenynge of Kyngs, Prieſtes and Prophetes, but a farre more excellent oile, euen the grace of Gods holy Spirite, whereof the outward anointing in the olde Teſtament was figure.

M. What maner of kyngedome is that whereof thou ſpeakeſt.

C. It is ſpirituall and doth conſiſt Gods worde and in his holy Spirit wherin cõteined both rightuouſneſſe and life euerlaſting. The kingedome of Chriſte.

M. And what is his Prieſt hoode?

C. It is and office and authoritie to preſente him ſelf before God, to obteine grace and fauour for vs: and to pacifie his Fathers wrathe by offering an acceptable ſacrifice vnto him. The prieſthoode of Chriſte. Heb. 7. 8. 9. 10. 13.

M. Why

Wherin Christ was a prophet. Isaie.7. Hebr.1. 6.Sonday.

M. Why callest thou him a Prophet.

C. Because, that he came downe into the world as a chief Ambassadour of God his Father: to declare at large his Fathers will, and to finisshe all reuelations and Prophecies.

M. Cometh there any profite vnto thee by these names and dignities of Christ.

C. Yea they altogether belong to our comfort for Christ did receiue all these of his Father, to make vs partakers thereof, whereby we might euerie one receiue of his fulnesse.

Iob.1. Ephe.4.

M. Declare this thinge vnto me more at large.

C. He receiued the holye Ghost in full perfection, with all the giftes of the same: to bestow them on vs and to distribute them vnto euerie one of vs, in the measure and quãtitie that God knoweth to be moste mete, and so by this meanes we drawe out of him, as out of a founteine all the spirituall giftes that we haue.

Christ is the founteein of all goodnes To what vse the kingdome of Christ serueth vs. The profit of Christ is priesthoode.

M. To what vse doth the kingdome of Christe serue vs.

C. To set vs in libertie of conscience, to lyue Godly and holily, that we being enriched with his spirituall treasures, and armed with hys power, maye be able to ouercome the deuyll, sinne, flesh, and the worlde, whiche be pernicious ennemies vnto our soules.

M. What profite haue we of his Priesthoode.

C. First by this meanes he is our Mediatour to bringe vs into the fauour of God his Father: and agayne here by we haue a free entrie to

come

come in and shewe our selues boldly before God: and to offre vp our selues with al that belongeth vnto vs, for a sacrifice. And in this point we are felowes, after a sort, of hys priesthood. Heb. 7. 3. 10. 13.

M. The vtilitie of this office, in that he is a Prophet is yet behinde.

C. Since our Lord Iesu hath receiued this office to become the maister and teacher of his flocke: the ende of this dignitie is to bryngе vs to the righte knowledge of the Father and of hys truth so that we might become Gods houshold scholers and of hys familie.

M. This is the it that a man may briefly gather of thi words: that this name Christ doth include thresundry offices the which God hath giuen vnto his Sōne, to the intent to bestow the fruit & profite of the same vpon his elect. VVherfore Christ was a Prophet.

C. It is very true.

M. By what reason callest thou Christ the only Sonne of God, since God doth me all vs also his children. 7. Sonday.

C. As touching, that we are Gods children, we are not so of nature: but only by his Fatherly adoption, and by grace in that GOD doth accept vs for hys children: now our LORD Iesus being begotten of the substaunce of his Father, and beyng of the self same nature, maye iustly be called Gods only Sonne: for that there is none other that is so by nature. Christ the only Sōne of God. Ephe. 1. Iohn. 1. Hebr. 1.

M. This is then thy meaning, that this honor perteineth peculiarly to hym alone as to whorne it belongeth by nature, the whiche

not withstanding he hathe by fregist of his goodnes communicated vnto vs, in that we are his membres.

C. It is euen so and therfore in respect of that his communicating with vs, the Scripture calleth Christ in an other place, the first borne among many bretheren.

Rom. 8. Col. 1. M. why callest thou him our Lorde.

C. Because he is appointed of the Father to haue lordship ouer vs, and to rule in heauē & earth, and to be the head of men and Angels

The veinting of Christ. M. What is the meaning of that that followeth

C. It is declareth after what for the Sonne of God was anointed of his Father to be come our Sauiour: that is to say, he tooke vpon him our flesh, and therin fulfilled all thinges necessarie for our redemption, according as they be here rehearsed.

M. what meanest thou by these two clauses, Conceiued by the holy Ghost borne of the virgin Mary.

Christ came very. Psal. 32 Matt. 1 Luk. 1. C. That he was faschioned in the virgins wōbe taking very substance and manhood of her, that he might therby become the seed of Dauid as the Prophetes had before signified: and yet not witstandynge all this was wroght by the secret and meruelous power of the holy Ghost, without the company of man.

M. was it then nedefull that he shoulde take vpon him our very flesh.

Rom. 5. C. Yea verely for it was conuenient that mans disobedience

disobedience against God, shulde be purged in the nature of mã. And moreouer if Christ hade not bene partaker of our nature, he had not bene a mere mediatour to make vs at one with God his Father. 1. Tim 2. Heb. 4.

M. Then this is thy saying: that it be proued that Christ shulde become very man to the end, he might execute the office of a Sauiour as in our persone.

C. Yea verely for we must borowe of him all that whiche is lackinge in our selues for this oure defaut coulde not otherwise be remedied. Christe hath performed that VVhiche loked in vs.

M But for what cause was this thyng wroght by Gods holy Spyryt, and not rather by the companye of man accordyng to the ordre of nature.

C. Because the seed of man is of it selfe all together corrupted wyth sinne it behoued that this conception of Christ shulde be wroght by the power oft the holy Ghost wherby our Sauiour myght be preserued from all corruption of sinne and replenyshed with all maner of holynes. Christe Was conceyued by the Spirite of God.

M. So then by these sayinges it is euidently declared vnto vs that he which shulde purifie and clense other frome all spottes therof and euen frome hys mothers wombe dedicated vnto God in purenes of nature so that he maye not be gyltie of that corruption wherwith the whole stocke of mã is infected

C. I meane so.

M. wherfore speakest thou of his death imme 8. Sonday.

diatly after his birth & leauest out the whole hystory of his lyfe.

C. For because there is nothynge mentioned spoken of in oure Crede but hath which peculiarly belongeth to the substance of our redemption.

M. Why is it not sayde playnlye in one word, that he dyed, without any speakyng of Pontius Pilate by whose iudgement he suffred.

C. This was not onely to make the hystorye of Chrystes passion to haue more euidente assurance but also to declare vnto vs that he was condemned to death by a Iudge.

M. Howe so?

C. He died to suffre the paine that was due vnto vs, that we might be therby deliuered from the same. Now for so much as we were giltie before Gods iudgement as wicked misdoers: Christ so take vpon hym our person, vouchsaued to shewe hym selfe before an earthly Iudge, and to be condemned by his mouth that therby we might be cleared before the iudgement seate of God.

Christes was condemned to clere vs.

M. Notwithstandyng Pilate doth pronounce him innocent, and so by that he doth not cōdemne hym as worthy of deathe.

Matt. 27 Luk. 23. Christe was condemned for vs. Christe was oure raunson.

C. Pilate did both the one and the other first he was pronunced innocent and iuste by the Iudges owne mouth, to signifie that he suffered not for hys owne deserte, but for our trespasses. And yet withall, the same Iudge dyd giue solennelle the sentence of death against him to testifie, & expresse that he is our true

pledge

pledge, and raũson: as he who also hath take vnto him our condemnation, to deliuer vs from the same

Isa. 23

9. Sonday Christe tooke vpon him selfe.

M. That well sayd: for if he had bene sinner in dede, he hadde not bene mete to haue suffered deathe for the offenses of ther: and neuertheless to the ende that we myght be cleare lye quitte by hys condemnation: it was necessary that he shulde be counted as among the wicked.

C. So I meane.

M. where thou sayd Christ suffred on the crosse was that kynge of deathe of more importance, then yf he hadde bene otherwise put to deathe.

C. Yea verelye and touchynge that mater saint Paule sayth that he was hanged on a tree, to the intente that he myght take vpon hym our curse and so discharge vs for that kynd of death was accursed of God.

The curse due in to be, that We might be free.

M. what is it not a greate reproche and dishonour vnto oure Lorde Iesus, to saye that he was accursed: and that before God.

C. No not a with for he through his almightye power by takynge the curse from vs vnto him selfe dyd in suche sort make it voide and of none effect: that he hym selfe neuertheles cõtinued still so blessed, that he was able to fulfill vs also with his blessynges.

M. Declare that that followeth.

Christe euẽ ĩ sufferyng death vain quitched death.

C. In so muche as deathe was a punishment appoynted vnto man for sinne therfore oure Sauioure CHRIST dyd suffer deathe, ãd

by sufferynge, ouercame it. And to the intente also to make it the more certeynelye knowē vnto vs, that his deathe was not counterfait: it pleased hym also to be buryed after the common maner of menne.

M. But it appeared not that any profite commeth to vs, by thys that Christe hathe wonne the victorye of deathe: seynge that we (it not withstandynge) cease not to dye.

The death of the faithful is ready passage to life euerlastyng.

C. That doth not hynder, for the death of the faythfull is nowe nōthyng elles but a readye passage to a better lyfe.

M. It followeth then necessarilye hereof: that we ought in no wyse to be afraid of death, as though it were a dredfull thynge: but rather it behoueth vs willyngly to walke the trace of oure heade and captaine Iesu Christ, who as peryshed not by death, so wyll he not suffre vs to peryshe therby.

10. Sonday

C. It is euen so.

M. What is the sense of that clause. He descended in to hell.

The vnderstandyng Christe wente down into hell.

C. That Christe dyd not onelye suffre naturall deathe, whyche is a separation of the soule from the body but also that hys soule was in wonderfull distresse, indurynge greuous tormentes, whyche saint Peter calleth the sorowes of death.

M. For what consideration susteined he those paines and in what sorte.

Actes. 2

C. Because he presented him selfe before the iudgement seat of God to satisfie for sinnes,

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it was necessarye that he shuld feele this horrible tormente of cōscience as if God had vtterly forsaken him yea as thogh God hathe ben his extreme ennemy. And being in this extremity, he cried to his Father, my god, my God, why hast thou forsaken my.

M. Why was God the angry with him. Matt. 17. Marc. 15. Isa. 13. 1 peter. 2.

C. Nay how be it was mete that GOD shulde punishe him in suche sorte, to performe the wordes of esye, that he was beathē wyth the hands of hys Father for our sinnes and that he was wounded for our transgressions.

M. But howe coulde it be that he was in suche dreadfull anguyshe, as thogh God hade vtterly forsaken him seinge he was God him selfe.

C. We must vnderstande that he was in suche distresse onlie as touching hys humanity. And to the intent that he might feele these panges in his man hood, his God head did in the meane time for a litle space kepe it self close that is to saye it did not shew the might therof.

M. But how coulde this be that, Christe who is the saluation of the worlde coulde be vnder such condemnation.

C. He was not so vnder it, that he shulde continue in the same. For he hathe in suche wise felthe these terrors whiche we haue spoken of that he was not ouercome of the same, but hath rather therby made battell against the power of hell, to breake and destroy it. The difference betwene the anguish of Christes Spirit and the cōscience of the wicked.

M. Here by then we se the difference betwene

that grief of minde, whiche Christ did suffer and that whiche the impenitent sinners do abide, whome God dothe punishe in his terrible wrath for that verie paine which Christ susteined for a time, the wicked must indure cōtinually, and that whiche was vnto Christ but a pricke, is vnto the wicked in stead of a glaiue to wound them to death.

C. Truth it is: for our Sauiour Christ euen in the middest of his tormentes, did not cease to put a full trust euermore in God his Father but the damned sinners to despaire yea they despite God in so much that they blaspheme his maiestie.

11. Sonday The profites and vertue of Christe death standeth in 3, pointes.

M. May we nowe gether by this what profite cōmeth to the faithful by the death of Iesus Christe.

C. Yea very well: and first of all we see, that it is a sacrifice wher with he hathe fully satisfied his Fathers iudgement in oure behalfe and therby also he hath appeased God wrath, & hathe broght vs into his fauour againe: secondlie that his blood is a washinge of our soules from all maner of spottes: and finally that he hath se cleane wiped away our sinnes through his death, that God will neuer here after haue remēbraunce vs is of them, so that the obligation was against nowe can called, and made worde.

M. Haue we no other profite of his death.

C. Yes verely: that is, if we be true membres of Christe, our old man is crucified, & our flesh is mortified, to the end that no euil lustes,

do

do her after beare rule in vs.

M. Expounde the article folowing.

C. He rose the third daye from death to life, wherin he shewed that he had gotten the victorie of death and sinne. For through his resurrectiō, he swalowed vp death, he broke a sundre the chaines of the deuill: and finally he distroyed all his power. 1.Pet.1.

The benefite and vertue of Christes death standeth in 3. pointes.

M. Tel me how many wayes this resurrection of Christe doth profite vs.

C. Three maner of wayes. The firste, that we haue fully obteined to be rightuous therby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in dede truly partakers of his resurrectiō, we rise nowe in this present worlde into a new kinde of life, wherby we serue god only & leade our liues agreable to his will. Rom.4.6

M. Let vs go forwarde to the reste. 12.Sonday.

C. He ascended vp into heauen.

M. Wente Christe vp into heauen in suche sort that he is no longer in the earth. Christ ascended into heauen.

C. Yea: for when he had performed wholle al thinges that were enioined him by the commandement of his Father, and had accomplished all that was necessary for our saluatiō it was not nedefull that he shoulde remaine any longer in the worlde.

M. What profite haue we by his ascension. The profit of Christes ascension stādeth in two pointes.

C. We receiue double profite therby: for since that our Sauiour Christe is entred in to heauen in our name: euen in like maner as he came down from thence for our sakes: he hath

hathe therby made an open entrie into the ſame place for vs giuing with all an aſſured knowledge, that the gate of heauen is nowe open to receiue vs, whiche was before ſhut through our ſinnes. The ſeconde profite, is that he appeareth in the ſight of God the Father to make intercеſſion for vs, and to be our Aduocate to make anſwere for vs.

Rom. 9
Heb. 7.

M. But is our Sauiour Chriſte ſo aſcended into heauen, that he is no more here with vs?

C. No doubtles: for he him ſelfe promiſeth cõtrary: that is, that he wil be preſent with vs vnto the worldes ende.

M. Is it ment of hys bodylye preſence, that he maketh promiſe ſo to contynue with vs?

Luk. 24.
Acte. 3.

C. No verely, for it is another matter to ſpeake of his bodye which was taken vp into heauẽ and of hys power whiche is ſpred abrode throughoute the whole worlde.

M. Declare the meanynge of thys ſentence. He ſitteth on the tyght hande of God, the Father.

Mat. 28.

C. The vnderſtandynge of that is, that he hath receyued into his handes the gouernance of heauen and earthe, whereby he is kyng and ruler ouer al.

M. What ſignificth thys worde, tyght hand, & the ſitting on the right hand?

C. It is a ſimilitude, or a maner of ſpeache borowed of earthly Princes, whiche are wonte to place on their right ſide, ſuche as they ſubſtitut next vnder them to rule in their name.

To ſit on the tyght hand of God.

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M. Then thou meanest nothyng els therby, but that whiche Sainte Paule speaketh, that he was appointed head of the Church, set in authoritye aboue al powers, and that he hath receyued a name or dignitie passynge all other Ephe. 1.

C. Euen so it is.

M. Go forwarde to the residue.

C. Frō thence he wil come to iudge the quicke and the dead: that is to say, he wil come down from heauen & shewe himselfe visibly once againe in iudgement as he was seen to ascend. Philip. 2. 13. Sonday. Actes. 1.

M. Seinge the iudgement of God shal be in the ende of the worlde, how maye that be which thou seest, some shalbe a liue, & other some shalbe deade since it is, a thynge appointed vnto all men, to die once? Heb. 9.

C. Saint Paule maketh answere to this questiō him self, sauing, that they whiche at the time shalbe left a liue, shalbe sodeinly changed to the ende that their corruptible nature being abolished, they may be clothed with incorruption. 1. Cor. 15. 1. Thes. 4.

M. Thy meaning is then that this chāge shalbe vnto them in stead of a death in so muche as it shall abolishe theyr former nature & make them ryse againe in a newe state.

C. Truth it is.

M. Do we receiue any comforte by this that our Sauyour Chryste wyll come once to iudge the worlde?

C. Yea verely, and that great for we are tought certeinly, that hys commynge, at that tyme, shalbe

shalbe only for our Saluation.

M. Then there is no cause why we shulde be atraide, of the daye of iudgement, or that we shuld be tremble therfore.

Christe shal iudge vs, and answere for vs.

C. Not truely for so muche as we shall appeare before no other Iudge but him who is our Aduocat and hath taken vpon him to defende our cause.

14. Sōday. The thirde parte of the Crede of the holye Ghoste and giftes.

M. Let vs nowe come to the third part.

C. That concerneth our faith in the holye Ghoste.

M. And to what purpose dothe it serue vs?

1. Peter. 1. 1. Ioh 1. Psal. 31.

C. It doth vs to vnderstande that euen as God hath redemed vs, and saued vs in Iesu Christ euen so it pleased hym to make vs partakers of hys redemption and saluation through hys holy Spirite.

M. Howe so?

C. In like maner as the blood of Christ is the only purgation of our soules euē so the holy Ghost must sprynkle oure consciences with the same to make them cleane.

M. This nede the a more euident declaration.

Rom. 5.

C. It is to saye, that the Spirite of God dwelling in our hartes, doth make vs feele the vertue of our Lord Iesus for it is he that doth open the eyes of our hearte to beholde Christes benefites towardes vs he doth seale them in oure hartes and this Spirit doth also regenerate vs and make vs newe creatures in sorte that by his meanes we receiue all those giftes and benefites whiche be offered vnto vs in Christe our Sauiour.

Ephe. 1.

M. what

M. What followeth nowe nexte? 15. Sonday.

C. The fourthe part of our belief, where it is sayde I beleue that there is a holy vniuersall Churche. The fourth parte what the Church is.

M. What is the Churche vniuersall?

C. It is the bodye and felowshyppe of them that beleue whome God hath ordeyned and chosen vnto lyfe euerlastynge.

M. Is it necessarye that we beleue thys Article?

C. Yea vnlesse we mind to mak, Christes death of none effecte, and make all those thynges to no purpose whiche we haue rehearsed all redye for all Christes doinges proue there is a Churche.

M. This is then thy saying that al which hither to hath bene declared doth touche the cause and ground of our Saluation in so much as God hath receiued vs into his fauour, by the meane of our Sauiour Iesus Christ: and hath stablished this grace in vs through his holy Spirite. But nowe the effect that commeth of all this is declared vnto vs to giue the merye euidente assurance thereof. For what purpose Christe suffered death.

C. It is euen so.

M. What meanest thou by callinge the Church holy?

C. I cal the Churche holy in this sense, because that those whome God hath chosen, he iustyfyeth and reformeth vnto holynes & innocenye of lyfe to make hys glorye to shyne in them. And also our Sauiour Chryste hath Ephe. 5.

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sanctified

ſanctified hys Churche whyche he redemed for he ende it myght be glorious and without ſpot.

The meanynge of thys word catholique Ephe. 4. 1. Cor. 12.

M. What meaneth this word, catholicke or vniuerſall?

C. It ſerueth to put vs in remembrance that as there is but one heade of the faythfull, euen ſo it behoueth them to be knit together in one body, ſo that there be not diuers Churches, but one Church only, diſperſed throughout the whole worlde,

The communion of the faithfull.

M. Declare as touchynge the communion of Saintes.

C. That clauſe is put to, for a more plain declaration of the vnitie of the membres of Chriſtes Church. Moreouer it doth vs to vnderſtand, that al the benefites that Chriſt hath giuē to his Church belōgeth to the profit & Saluaciō of euery faithful perſon, for ſomuch as they haue al a community together.

M. But is this holyneſſe of the Churche nowe alredy perfect?

16. Sonday

C. No verelye, for it is continuall battel ſo lōge as it is in this worlde, and laboureth alwayes vnder imperfection and infirmities, whyche ſhall neuer be cleane taken awaye, vntyll it be altogether coupled to her heade Chryſte, by whome it is perfectelye ſanctified.

M. Is there no other waye to know this Church but by fayth?

C. Yea verely, there is a Church whiche may be foūd to the eye, for ſoemuch as god hath giuē tokens

tokens by the which we may know the ſame. But here in this place mencion is made properlye of that Churche whyche he hath, choſen by his ſecret election to euerlaſtyng lyfe: the whyche can not be perfectly diſcerned by our ſences.

M. What is there more?

C. I beleue the remiſſion of our ſinnes.

Touching the forgiuenes of ſinnes.

M. What is the propre ſignification of this worde remiſſion?

C. That God doth freely forgiue all the ſinnes of them, which beleue in him in ſuche ſorte, that they ſhall neuer be called to any accoũt to receyue, any puniſhement therfore.

M. It is eaſy then to be gathered of thys that we do not merite by oure owne ſatisfaction, that God ſhulde pardon our ſinnes.

C. Ye ſaye true: for our Sauiour Chriſte hathe made ſatisfaction by ſuſteinynge the payne vnto the ſame for we of oure parte, be not able to make anye recompenſe to GOD, but of hys mere liberalitye, we obtayne this benefite freely.

M. Wherfore doeſt thou make mencion of remiſſiõ of ſinnes, immediatlye after that thou haſt ſpoken of the Churche?

There is no remiſſion of ſinnes Withoute the bodye of the Churche.

C. Becauſe that no manne can receyue forgiuenes of hys ſinnes, vnles be he ioyned in the felowſhyp of Goddes people, and ſo cõtinue in the vnitie of Chriſtes body euẽ to the end like a true membre of his Churche.

M. By thys ſayinge then, wythoute the Church there

there is nothynge but hell, death, and damnacion.

C. That is moste certein, for all suche as do diuide thē selues from the bodye of Christe, to break the vnitie therof by sectes, are vtterlye destitute of al hope to enioye euerlastyng lyfe: whylest they kepe thē selues so diuided.

17 Sonday Of our resurrection.

M. What foloweth more?

C. The rysing agayne of the bodye, and lyfe euerlastynge.

M. Wherto serueth thys article in oure belief?

C. To teach that our felicitie consisteh not in any thynge vppon earthe: the whiche knowledge may serue vs for two necessarye purposes firste it serueth to teach vs to passe through this transitorye worlde, as throughe a strāge countrie settyng not by earthly thynges. Secondelye, it putteth vs in comfort, that althogh as yet we do not ful enioye the fruite of that grace, whiche our Lorde GOD hath freely gyuen vs in Christe, that yet we oght not to be discouraged but paciētlye to wayte for hym vnto the tyme that he shall appeare.

M What shallbe the maner of our resurrectiō

1. Cor. 15

C. All they whiche be dead before that tyme shall then take their owne bodyes againe vnto thē: howe beit they shalbe no an other sorte that is they shallbe of more subiect to deathe or corruptiō: and yet not withstāding they shalbe of the self same nature ād substance as before And suche as shal them remaine alyue God will rayse thē vp maruelously, and sodeinly chāge their bodies, in the twinkling

twinkling, of an eye, as we haue ſaid before.

M. Shal not the wicked be aſwell partakers of this reſurrection as the faithfull?

C. Yes verelye: but they ſhall be in condicion farre vnlike: for the faithfull: ſhall riſe again to euerlaſting ioy and ſaluacion & the other to euerlaſting death, and damnacion. Ihon. 5. Mat. 2.

M. wherefore is there mencyon made of life euerlaſting, and not of hell?

C. Becauſe the Crede is a brief ſumme of oure faith, conteinynge in as fewe wordes as can be that, that belongeth peculiarly to cõfort the conſciences of Goddes faithfull: therfore Goddes benefites which he freely beſtoweth vpon his people be rehearſed or elye without anye mencion of the wicked, who are cleane ſhut out of his Kingdome.

M. Since we haue the foundation where vppon our faith is builded, we may wel gether herof what is the righe faith. 18. Sonday.

C. Yea verely: that is to ſay, it is a ſure perſuaſion and a ſtedfaſt knowledge of Gods tẽder loue towards vs, accordyng as he hath plainlye vttered in his Goſpell, that he wil be both a Father, and a Sauiour vnto vs through the meanes of Ieſu Chriſt. What a thyng liuely faith is.

M. Doth faith ſtand in our power, either is it a free gift of God?

C. The Scripture teacheſt vs that it is a ſpecial gifte of the holye Ghoſt and very experience dothe alſo confirme the ſame.

M. Howe ſo?

C. For the ſublenes of our wittes is ſuche that we can by no meanes attaine vnto the ſpirituall wiſedome of God the whiche is reueled vnto vs by faith and our heartes are naturally inclined to a certeine did truſte, or at leſte a vaine truſte, either in our ſelues, or in other creatures: but what time Gods Spirite hathe lightened our hearts and made vs able to vnderſtand Gods will (the which thinge we can not attaine other wiſe) then doth he arme vs alſo with a ſtedfaſt cõfidence in his goodnes ſealing the ꝓmiſes of Saluatiõ in our hearts

The holye Ghoſt doth lighten our mindes

This faith maketh vs ſure of our righteouſnes.

M. What profite commeth to vs through thys faith when we haue it.

C. It doth iuſtifie vs before God, and maketh vs enheritours of euerlaſting life.

M. Is not a man then iuſtified through good workes, if he liue holilie, and in the obedience of Goddes will?

C. If anye man were ſo perfect before God he might worthelye be called rightuous but for ſo muche as we are all wretched ſinners in the ſight of God: we are driuen, to ſeek elles where for a worthines to make anſwere for vs to Gods iudgement.

M. But be all our workes ſo diſproued that they can merite nothing at all for before God?

19. Sonday.

All mans workes be damnable vntill thy bere.

C. Firſte, and ſuche workes as we do of oure ſelues by oure nature are vtterlye corrupte. wherof it followeth neceſſarily that they cã not pleaſe GOD but rather do prouoke his wrath, and he condemneth them euerye one.

M. This

M. This is then thy saying: that vnto the tyme that God hath receiue dvs to mercye and regenerate vs by his Spirite we can do nothing but sinne euen as an euil tree can bring furth no fruite but that that is euill. generate through Goddes Spirit. Matt. 7.

C. Euen so it is for althogh our workes make a faire shewe to mannes sight yet they are wicked before God so long as the heart is noth, vnto the whiche God chiefly e that respect.

M. Hereby then thou doest conclude that it lieth not in our power so preuent God with our merites and to prouoke him to loue vs, but muche rather we therby do stirre him to be more and more angry against vs.

C. Yea surely and therfore I say, that withoute any consideracion of owne workes he dothe receyue vs into hys fauour, of his bountifull mercye through the merites of oure Sauiour Chryste, accountynge hys rightuousnes to be ours, and for his sake imputeth not oure fautes vnto vs. Tite. 3.

M. What meanest thou then that a man is iustified by faith.

C. For as muche as through beleuyng (that is) receiuing with an assurance of the earth the promises of the Gospel, we enter into possession of this rightuousnes.

M. This is then thy meaning that as God doth offre rightuousnes vnto vs by his Gospell, so the only waye to receiue it is faith.

C. So I meane.

M. Well thē, after that God hath once receiued vs into 20. Sondsy.

vs into his fauor, be not the workes whiche we do by the vertue of his Spirite, acceptable vnto him.

The good Workes Whiche procede only of faithe.

C. Yes verely, becauſe he doth of his free goodnes, ſo accepte them: and not becauſe theyr worthines doth deſerue ſo to be eſtemed.

M. How is it that they be not worthye of them ſelues to be accepted, ſince they procede of the holy Ghoſt?

C. Becauſe there is mixed ſome filth through the infirmitie of the fleſhe whereby they are defiled.

M. By what meanes thé are they made acceptable vnto God?

The Way to do good worke Whiche pleaſe God.

C. By faith only, wherby a man is aſſured in his conſcience, that God wil not ſtreitly examine his workes, nor trie then by the ſharpe rigour of his iuſtice but that he will hyde the vnperfectnes and the vncleane ſpottes that be in them with the purenes of our Sauioure Chriſt, and ſo account them as perfect.

M. May we ſay then that a Chriſtiã is iuſtified by his workes, after that GOD hathe called him, or that he dothe merite through them Goddes fauoure to the procurement of lyfe euerlaſting.

Pſal. 1. 4. 5.

C. No verely: but rather it is ſaid, that no man lyuynge ſhalbe iuſtified in Goddes ſight and therefore we muſt pray, that he do not enter into iudgement with vs.

M. Thou meaneſt not hereby that the good dedes of the faithfull are vnprofitable.

C. It

C. It meane nothing lesse: for God promiseth to rewarde them largely both in this worlde & in the life to come. And yet this not withstanding, those rewardes of God be not giuē for our worthy desertes, but onlye because it pleaseth God of his goodnes to loue vs frely and so to couer, and forget our fautes, that he will neuer call them any more to remēbrance.

M. Maye we be iuste without good workes.

A righe faith is neuer idle.

C. That is not possible: for to beleue in Christ is as muche to saye, as to receiue Chryste in suche sort, as he doth giue himselfe vnto vs: nowthis is an euidēt thing, that Christ doth not onlye promes to deliuer vs from deathe, and to restore vnto vs the fauour of his Father through the only merites of his innocēcye, but also he promiseth to make vs newe creatures, by his holy Spirit, to the and that we shulde leade a holye conuersacion in all good workes so that these muste be ioyned together, except we wold diuide Christ from him selfe.

What it is to beleue, in Christ,

The effect of the Gospell is faith and repētance.

M. Then I see, that it is so farre from the office of faith to make mē despisers of good deedes, that it is the verye roote whence all good workes do spring.

12. Sonday.

C. It is moste certein: and for this cause the doctrine of the Gospell dothe consiste in these two pointes faith and repentaunce.

What repētaunce.

M. And what maner of thing, is repentaunce.

C. It is the hatred of sinne, and loue of iustice, procedynge of the state of God: which brin-

geth vs to the forſaking of our ſelues, and to the mortifying of oure fleſhe, that we maye giue our ſelues to be gouerned by the Spirit, in the ſeruice of God.

M. This then was the ſecond membre in the diuiſion, whiche we made at the beginnynge concernynge chriſten mans life.

Wherein the right ſeruing of God ſtandeth.

C. Yea verelye: and we haue ſaid alſo, that the very right and a louable ſeruice of God, doth conſiſt in obeying his will.

M. why ſo?

C. Becauſe he will not be ſerued after our fantaſy, but after his owne pleaſure.

M. what rules hath he giuen vnto vs, to leade our life by?

C. His lawe.

M. what thinges doth it conteine?

The lawe hath two partes.

C. It is diuided into two partes, wherof the firſt dothe conteine foure commaundementes: the ſeconde conteineth ſixt ſo that there be tene in the whole.

M. who hathe made this diuiſion therof?

Exe. 32, 34. Deut. 4, 12.

C. God him ſelfe: who alſo gaue it written in two tables vnto Moſes ſaying, that the whole was redued into tene ſentences.

M. what is the content of the firſt table.

The effecte of the firſte table.

C. I conteineth the maner of the true worſhip of God.

M. what is conteined in the ſeconde table.

The effect of the ſecond table.

C. Howe we oght to be haue oure ſelues towards our neighbours, and what dutie we owe vnto them.

M. Re-

M. Rehearse the firste commaundement. 22. Sonday.

C. Hearken, and take heede Israell: I am the Lord thy GOD, whiche haue broght thee furth of the lande of Egipte, out of the house of bōdage. Thou shalt haue none other God before my face. The firste commaundement. Exod. 20. Deut. 5.

M. Declare the meaning hereof.

C. In the beginning he vseth as it were, an introduction to the whole lawe for he dothe chalenge here vnto him selfe, firste authoritie to commande naming him selfe euerlastynge and the Creator of the worlde fynde againe after he calleth him selfe our God to make vs highly to esteme his doctrine for if that he be our Sauiour, it is good reason that we be also his obedient people. What signifieth the deliueraunce out of Egypt.

M. But that whiche followeth after touchynge the deliueraunce frome the bondage of Egipte: is it not referred peculiarly to the people of Israell?

C. Yes verelye, as concernynge the bodye: how be it it belongeth also indifferentlye vnto vs all, in so muche as he hath deliuered our soules from the spirituall captiuitie of sinne, and from the tyranny of the deuill.

M. why doth he make mencyon of this in the beginning of his lawe.

C. To put vs in remembraunce how greatly we are bounde to obey his good pleasure, and what vnkindnes it is to do the countrary.

M. what requireth he in this firste commaundement.

The summe of the firste commaundement the honor that is due to God alone.

C. To reserue vnto him only, his whole honor: not geuing any parte therof to any other.

M. What is due honor.

C. To worship him to put oure whole truste in him to cal vpon him & such other likewhich he attributed only vnto his maiestie.

M. Wherefore saith he before my face.

C. For so muche as he seeth and knoweth all thinges, and iudgeth the secret thoghtes of mens heartes he signifieth vnto vs that he doth not require only, that in owtward profession, but that vnfainedly, from the bottom of our heartes, we do take him for our onlye God.

M. Rehearse the seconde commaundement.

25. Sonday. The second commaundemēt touching. Images and the worshipping of thē.

C. Make thee no grauen image, nether any similitude of any thing, ether in heauē aboue, ether in the earthe beneth, or in the waters which be beneth the earth thou shalt do no honor vnto them not worship them.

M. Dothe he vtterlie forbid the making of any images.

C. No: but he dothe forbid expresly ether to make any image to represent God: either to worship him therby.

M. Wherfore are we forbidden to represent God in any visible image.

Deut. 4. Isaie. 4. 1. Rom. 6. Actes. 17.

C. Because there is no comparisō betwene him that is an euerlasting Spirite incomprehensible, and a materiall bodye mortall, corruptible and visible.

M. Thy minde is then, that he dothe greate dishonor

dishonor to Gods maiesty that goeth aboute to represente him in suche sorte.

C. Yea verelye.

M. What maner of adoration is here condemned.

C. We are forbidden here to come before anye image to make oure prayers or to bowe oure knee before it, or to make anye other signe of reuerence: as thogh God did there shew him by them.

Of honor forbidden to Images.

M. This is nor then to be taken, as thogh all keruing or painting of images were vtterlye prohibited: but alonly to make images, ether to seeke of to honor God in them or to abuse them vnto any kynde of superstition or Idolatry.

C. It is euen so.

M. For what purpose was this commandement giuen.

C. That as in the first commandement, GOD sheweth him selfe to be he alone, whome we ought to worship and honour: euen so nowe he sheweth the right kynde of worshippe to withdrawe vs from all superstitions and carnall imaginations.

M. Go furth

C. He ioyneth vnto it a threatnyng that he is the eternall oure God, almyghtye, Ielous punishing the wickednes of the Fathers in their children, vnto the thyrde and fourth generacion of suche as do hate him.

14. Sonday.

M. Wherefore doth he make mencyon of hys

myght.

C. To signifie, that he is of sufficient power to maintein his honor.

M. What meaneth he by speakyng of ielousye.

C. That he can not abyde a companyon with him: for euen as he hathe of his vnspeakable goodnes, freelye gyuen hym selfe vnto vs: euen so he wyll that we become altogether hys, and thys is the chastitie of oure soules, that they be dedicated vnto hym, and kepte holye for him: as contrariwise, it is a spirituall who ordome, if they be with drawē from him to any kynd of Idolatry of superstiсion.

Touching spirituall whordome.

M. Howe ought thys to be taken, that he punisheth the transgressions of the Fathers in their Children.

C. To pearce oure heartes more depelye with thereof of hys wrathe who dothe not onelye threaten to punishe the offenders but also their posteritie after them.

How God punisheth the Fathers wickednes in the Childe.

M. What is not this contrarie vnto the ryghtuousnes of God, to punishe the one for the others faute.

C. If we consider the state of man, the questiō is soon aunswered: for we are euerye one of vs by nature vnder the curse of God so that we can not finde faute with GOD when he leaueth vs in this state. And as he sheweth his fauor towards his seruants, when he doth blesse their posteritie, so dothe he shewe hys vengeaunce towardes the wicked, when he suffereth theyr of pring so continue in their

cursed

cursed state.

M. What sayeth he more.

C. To the ende he myghte stirre vs also wyth téder loue he sayth more ouer that he sheweth furth hys aboundant mercye vnto the thousan de discent, of suche as loue hym and kepe his commandementes.

M. Doth he meane, that the obediéce of a faithfull man, shalbe sufficient to saue his posteritie, althogh if be wicked.

C. Not so but that he will in suche sorte shewe furth his goodnes towarde the faithfull that for the fauour he beareth vnto them, he wyll also be knowen vnto their children, not onlye myndynge to prosper then here in things of this worlde but to sanctifie them also with the giftes of his Spirite, wherby they maye be come obedient to his will.

How God sheweth mercyes to a thousand generatiōs

M. But this semeth not alwayes so.

Rom. 6.

C. No for as the Lorde doth reserue this libertie to him selfe alwayes to shewe mercy vnto the children of the wicked so on the other parte he hath not so bounde his grace to the children of the faithfull but that he maye at hys pleasure reiecte whome he will yet not withstāding he doth in such wise order these things that all mē may cately see that he hath not made this louyng promise for noght.

M. Wherfore doth he rehearse here in the promes to a thousande discentes, where as in the threatnynge he made mencion but of three or foure.

C. To

Exod.34. Psal.103. C. To signifie, that God is alwaies more ready to vse gentlnes and fauoure, then roughnes or rigour, accordynge as he sayeth of hym selfe, that he is readye to shewe mercye, and slowe vnto anger.

25. Sondayes. The.3.commaundemente of gther. M. Let vs come to the thirde commaundement.

C. Thou shalt not take the name of the Lorde thy God in vayne.

M. What is th'vnderstandyng therof.

C. He doth not onely forbid to abuse and blasphemethe blessed name of G O D by periurie: but forbiddeth as well all vaine and superfluous othes.

M. Maye a manne then sweare lawfull at anye tyme.

C. Yea verely when there is iuste occasion: that is to saye, to mainteyne the truthe when the time shall require and lyke wise to kepe brotherlye charitye amonge vs.

M. Doth he disproue no othes but suche as are made to the hinderance of Gods honor.

With what reuerence we shulde name God. C. In one kynde of othes he teacheth vs a general rule that we neuer vse the name of God but in feare and humblenes, to glorifie hys name for, euen as it is holy and of most worthye price so it behoueth vs to take diligente hede that we do not in suche sorte name it that either we maye seeme to passe lightly of it oure selues, or gyue to other occasion to haue it in small reuerence.

M. How shall this be.

C. If we do nether thinke nor speake of God

nor

nor of his workes but with all reuerence and honor.

M. What foloweth.

C. A threatning: that he will not holde him innocent, that taketh his name in vaine.

M. Seing that God pronounceth threatningly in other places in a generalitie, that he wyll punishe all transgressours: what vehemence is there besides iu these wordes.

C. He dothe expreslye declare hereby, in how great estimacion he hath the honour of hys name for so much as he sayeth euidently that he can not abide that any man do despite it, to the intent that we mighte reuerence it the more.

M. Let vs come to the fourth commandement.

C. Remembre to kepe holye the Sabboth daye six dayes shalt thou labour and do all thy worke, but the seuenth daye is the reste of the Lorde thy God: thou shalt do no work in it, nether thou nor thy sonne, nor thy daughter nether thy seruant, nor thy handemayde nor thine oxe not asse nether the stranger that is within thy gates: for in sixt dayes God made heauen, and earth, and all that is in them, and the seuenth daye he rested: wherfore he hath blessed the day of rest, and hath made it holy to him selfe. 17. Sonday. The. 4. commandemē.

M. Doth God commande to labour sixt dayes, and reste the seuenth.

C. No, not precisely: but he dothe giue meane leaue to trauell sixte dayes, and maketh a restraint

ſtraint only of the ſeuenth in the whiche he forbiddeth to labour.

M. Are we then bounde by Gods commaundement to refraine one day in the weeke from all maner of labour.

C. This commaundement hathe a certeine ſpeciall conſideration in it: for as touchinge the obſeruation of bodily reſt, it belõgeth to the ceremoniall lawe whiche was aboliſhed at the comming of Chriſte.

M. Sayeſt thou them, that this commandement belongeth peculiarly giue it onelye for the time of the olde Teſtament,

C. Yea verelye, as touchynge the ceremonye therof.

M. Why then, is there any other thing cõteined in it beſides the ceremonie.

C. There be three conſiderations, why this cõmandement was giuen.

M. What are they.

C. The firſt is that it might be a figure to repreſent but ſpirituall reſt. The ſeconde for a comelye order to be vſed in the Churche and thirdly for the refreſhing of ſeruantes.

M. What is ſpirituall reſt.

C. That we ceaſe to do oure owne workes that the Lord may bryng furth his workes in vs.

Thre conſiderations for the whiche the Sabboth day was ordeined.

M. How may we thus reſt

C. By mortifyinge oure fleſhe and ſubduing the inordinate affections of oure nature, to the ende that Goddes Spirite maye beare rule in vs.

M. Are

M. Are we bound to this rest but one daye in the weeke.

C. Yes continually so that when we haue once begonne to entre in to it, we must go on forwarde whileſt our life lasteth. The spirituall Sabboth is continuall.

M. why is there but one day appointed to represent vnto vs a thing that dureth our whole life.

C. It is not necessarie that the figure do resemble in all pointes the thing it is ordeined to present is sufficient if they belike in some pointes.

M. wherfore was the seuenth day appointed rather then any other.

C. The nombre of seuen dothe signifie perfection in the Scripture, wherfore the seuēth daye was mostemete to sette oute vnto vs a thing that shuld stil continue moreouer putteth vs in remembraunce that our spirituall rest is but begonne in this life nether shall it be perfod vntill we departe this worlde. The nōbre of seuen.

M. What is ment by that which our Lord alledgeth here, saking that it behoueth vs to reste for so much as he hath doue the same. 17. Sonday.

C. when God had created al his workes in sixt dayes he appointed the seuenth to the consideration of his workes. And to the intent we myghte be the more stirred therto he setteth furthe his owne exaumple vnto vs because there is nothynge so muche to be desyred, as to become lyke vnto him.

M. Muste we then daylye meditate the workes of God:

We are bounde to prayse God cõtinually in hys Workes.

of God: or is it inough to haue mynde of the one daye in the weeke.

C. Our dutye is to be exercised daylye therein but for oure weakenes sake there is one certeine day appointed. And this is that politike whereof I speake.

M. What order then is to be obserued that day

As touchynge politike order for the dayes.

C. That the people come together, and giue diligente eare to the worde of God: vse common prayers: and make profession of theyr faith and Religion.

M. What meanest thou by saying, that it was partlye ordeined for the ease of seruauntes.

C. That they whiche be vnder the power of others, might be released somewhat of theyr labours, the whiche thynge also serueth to the furtherance of the common wealth for so much as euery man hath iuste cause to be the reader willingelye to trauell the other sixte dayes, when they consider that they may take their reste in the seuenth.

Colloss. 2. The ceremoniall Sabbaoth is ended.

M. Let vs now see how this commaundemente belongeth vnto vs.

C. As touchynge the ceremonye thereof, it is abolished for we haue the accomplishement therof in Christe.

M. Howe so.

Rom. 6.

C. For oure olde man is nowe crucified by the vertue of his death: and through his resurrection we are rayfed agayne into a newnes of lyfe.

M. What is there then in this commaundement

that

that concerneth vs.

C. we are bounde to obſerue the politike olde appointed in the Churche for the hearynge of Gods worde for commynge to gether to make common prayers, ad for the ryghte vſe of the Sacramentes.

M. And doth the figure profit vs no more

C. Yes verelye: for it leadeth vs to the truthe of that thinge, wherof the Saboth daye is a figure: which is, that we being mad the true mebers of Chriſt: oght to ceaſe frome our own workes and committe our ſelues wholly vnto Goddes gouernance.

M. Let vs come now to the ſecond table.

C. Honor thy Father and thy Mother.

28. Sonday The 5 commandemēt VVhat honor is due to our Superiours.

M. what doſt thou meane by this worde Honor?

C. That chyldren vſe humble obedience, towardes theyr Father and Mother, bearynge a reuerent minde to vardes them, readye to aſsiſte and ayde them, and wyllynge to do after theyr commandementes accordyng to their dutie.

M. Procede.

C. God ioyneth alſo a promes to thys commādement, ſaynge: That thou maiſt lyue many yeares in the lande, whiche the Lorde thy GOD hath giuen thee.

M. what is the meanynge of thys promeſſe.

C. That GOD will indue them with a longe life, whiche haue their Father and Mother in due reuerence.

M. How commeth it to paſſe that God promi-

seth man to prolonge his lyfe (as if it were a speciall benefite) since thys lyfe presente is so full of miserye.

C. I thogh our lyfe be neuer so full of wretchednes yet it is the blessynge of G O D vnto the faythfull: at the least for this one cause that it is a token of hys Fatherlye fauour in that he nourysheth them here preserueth them.

M. May a man gether of the contrarye parte that he who lyueth not manye yeares, is a cursed of God?

A longe lyfe.

C No but rather it commeth to passe many tymes that oure Lorde taketh them soonest of all out of this worlde whome he loueth most dearly.

M. In doinge thus, it semeth that he kepeth not alwayes promes.

Benefites of this World are promysed with condition.

C. What promes soeuer God maketh vs, touchyng the benefites of this worlde, we ought to take it with thys condition, so farre furth at is shall be expedient for the health of our soule. For it were a countrarye order not to haue chief regarde of the soule.

The punishement of children which disobey theyr parentes.

M. And what is to be sayde of them that be disobedient vnto Father and Mother.

C. God wyll not onlye punishe them with euer lastynge payne in the daye of iudgement, but he wyll execute his vengeance also on theyr bodyes here in thys worlde ether by shortnynge theyr lyfe, ether punishynge them by a shame full deathe, or some other wayes.

M. Doth not God speak expresly of the land of

Canaam

Canaam in this promes.

C. Yes, as touching the children of Israel but we must nowe take it in a more generall signification, so that in so muche as the whole earthe is the Lords, we ought to acknowledge, that what countrie soeuer we do inhabite, God hathe giuen vnto vs the same for a dwellynge place. Psal.24. Psal.88. Psal.115.

M. Is there nothynge elles to be vnderstande in this commandement.

C. Thogh no mencion be made in it expressly but of the Father and mother: yet we muste vnderstand in them, all magistrates and superious: for so muche, as there is one maner of consideration of them all.

M. What is that?

C. Because God hath gyuen vnto them preeminence. For there is no auctoritie of parentes, of Princes, or Magistrates, nether any other office or title of preeminence, but suche as God hath ordeyned. Rom.11. 29.Sonday The.6.commandemēt

M. Rehearse the sixt commandement.

C. Thou shalt do no murther.

M. Is there nothyng forbidden here but open murther?

C. Yea verely: for consideryng that it is GOD who gyueth in this Commādement: he doth not only giue vs a law to restreine our outward dedes, but principally to brydlie the affections of our mynde.

M. My meanyng is then, that there is a certeine kynde of murther, lying priuelye in the heatte, the which is forbidden here of God.

C. It euen so: for hatred or rancour, and all desire to do hurte vnto our neighbour, is murther before God.

M. Is it inough then, if we beare no hatred nor malice towardes any man.

C. No: for in that, that God cōdemneth hatred it is to be vnderstand also, that he requireth of vs to loue all men vnfeynedly, procuryng their wel.

M. What is the seuenth commandement.

The 7. Commendemēt

C. Thou shalt not commit adultery.

M. What is the effecte of this commandement?

All whoordome is accursed.

C. All whoordome is declared to be accursed of GOD, and therfore it behoueth vs to refraine from it, excepte we wil prouoke his wrath against vs.

M. Is there no other thynge required in this Commandement.

The minde of the law maker is to be considered 1. Cor. 3. 2. Cor. 6.

C. We muste alwayes haue regarde to the lawe maker, who considereth not only the outwarde worke, but rather the affection of the hearte.

M. What is here more required?

C. For so muche as our bodyes, and soules are the tēples of the holye Spirite: that we kepe them in all purenes, and therfore we muste not onely be chast as touchynge the carnall acte, but also in hart, wordes, and behauiour so that there muste be no parte in vs, defiled, or vn chast

80. Sonday The 8. commandemēt

M. Now on to the eight commandement.

C. Thow shalte not steale.

M. Doth thys commandrmente forbyd only suche

suche roberies, as be punished by commune lawes ether doth it reache any further? Of the.

C. Thys commandement reacheth vnto all vnlawefull & deceyuable occupatiōs wherby we plucke vnto vs any part of our neyghbours substance, whether it be by violēce by fraude or by any other meanes, that GOD hath not alowed by his worde.

M. Is it inough if a man refraine from the dede doyng ether, is it forbidden also to desire any such thyng?

C. We must alwayes haue a consideration, that God was the maker of this lawe: who for so much as he is Spirit, hath not onelye regarde to robberies that he commited in dede, but he cōsidereth aswell our secrete enterprises our deuises, and purposes, and the desires of our mynde, to come by riches through our neyghbours losse. Of inward theftes.

M. What behoueth it vs then to do?

C. We are bounde to do oure endeuour that euerye man maye haue hys due and ryght.

M. What is the nynth commandement.

C. Thou shalte beare no false witnes agaynste thy neyghbour. The 9. commandemēt

M. Doth God forbyd in this commandement open pariure before iudge only ether are we charged to make no lye to the disprofit of our neighbours?

C. Vnder one kynde he giueth a generall doctrine, meanyng that we may not speake any thyng to the reproche of our neyghboure A generall doctrine touchyng other.

false lye and that we may in wise backbit him or make lies of him: wherby he might susteine in hys goods or be hyndered in hys good name.

M. Wherfore doth he speake expresly of open periuries.

After cuestomable sclanderyng and lyinge there foloweth shortly open periurie.

C. To the intente that we myght the more earnestlye detestе thys vice of backbiting & lying, signifyng vnto vs withal, that who soeuer doth accustome him self to speake sclanderously of his neyghboure or to make any lye to his hinderance priuelye, he wyll not be ashamed shortlye after to forswere hym self openly.

M. Be sclanderous and lying wordes forbidde here alone: ether be we also restrained from all euill thynkyng?

That they is ill to be done before men is ill to be thoght before God.

C. As well the one as the other, by the reason whiche we haue al ready alledged, for that that euill the doyng before men, is as euyll to be wylled or thoght before God.

M. Declare this in fewe wordes.

C. we are taught by thus commandement, not to iudge euyll, or to speake any wordes that sounde to the reproche of others but rather to haue good opinion of our neyghbours, and to maintein their good fame, so farre furth as the truth will beare vs.

M. Let vs come nowe to the laste commandement.

C. Thou shalte not desire thy neyghbours house: thou shalte nor desire thy neyghbours wife, nor his seruant, nor his maide, nor his oxe,

oxe,nor his asse,nether any thing that is thy neighbours.

M. Seynge the whole lawe is spirtuall (as thou hast sayde) and for so muche as euery one of the other commandements were ordeined aswell to correct the rebellious affections of the heart,as to gouerne the outward doynges,it appeareth that thys commandement is superfluous.

13. Sonday. The.10. cõmandemẽt

C. In the other commandementes God wolde suppresse oure wyll and affections but there in this,he vtterly inhibiteth all euill toughtes, light mocions sodeyne affections yea thogh we neuer fully purpose then nether consent wyllyngly to do them.

M. Sayest thou then that the least mocion or tẽptation that can enter into the thoght of a faythfull manne is sinne thogh he stryue agaynste it and wyll not by any meanes consent vnto it?

C. It is certeine,that all euyll thoghtes and mocions do procede out of oure corrupte nature wherof I conclude that the lustes whyche do kyndle or styrre vp mans hearte to do amisse, thoghe he neuer consente to do the thynge,be neuertheless directlye agaynste this commandement.

Euery euyll mocion is a sumine.

M. This is then brieflye thy saying,that as euill lustes wherunto men cõsent and subiect thẽselues,are reproued as sinne in the former cõmandementes: euen so by this commandement.God requireth of vs suche profestion,

that there maye not so muche as one euill mocyon, once enter into oure heartes, the which myght prouoke vs to do amisse.

C. Ye haue said all.

M. May we not now make a briefsome of the whole lawe?

The effect of the whole lawe, Mat. 22. C. Very easely: for the whole law is comprehended in these two pointes: the one is that we loue God with all our heart, with all our mind and with our whole mighte. The other is that we loue our neighbour as our selfe.

M. what is included in the loue of God.

C. To loue hym as our GOD: that we acknowledge and take hym for our souueteine Lord Maister Sauiour and Father: so that hereby our duty is to loue him feare him to honor him to put our whole trust in him, and to obey him.

To loue GOD with all our hart, M. what dost thou meane by these wordes wyth all our hearte, all our minde and our whole strength?

C It is that we loue God with such a zele and feruent affection there maye be in vs no desire, no will no thogh noindeuour cōtrary vnto his loue.

18. Sonday. M. What is the meaning of the 2 point?

C. As we be naturally inclined to loue our selues, and as this affection doth passe all the reste: euen so our loue towardes our neyghbours ought in suche sorte to beare rule in our hartes that it shulde guide vs altogether, and shulde be a liue and rule therby to order all our thoghtes and dedes.

M. And

M. And whome meanest thow, when thou sayest our neighbours.

C. I do not onlye signifie our kindred frendes and suche other as be of our familiar acquaintance: but suche also as be strangers vnto vs, and more then that, our verie enuemies.

M. How are we bounde to them.

C. There is a boūde wherby GOD hath tiede all men together whyche is holy, and can not be broken by any mans malice.

M. Then thou wilt saye, if any mā hate vs that commeth of him selfe and yet by the very ordre whiche GOD him selfe hath appointed he ceaseth not to cōtinue still our neighbour, and we are bounde euen so to take him.

C. So I meane.

M. Seynge the lawe requyreth suche a perfect seruinge of God, is not euery christen man bounde to frame his lif after the same?

C. Yes truly but we haue in vs so much weaknes that there is no man whiche fully dothe perfourme all that the lawe requireth.

No man can fulfill the lawe.

M. Why doth God therfore require of vs such an exquisite perfection, as we be not able to reache vnto.

C. God requyreth nothynge of vs but that which we are bound to do. But if we giue diligence to frame our liue to this rule set furth in the lawe, then albeit we be farre frō attaining vnto the perfection therof yet the Lorde will not lay to our charge our defaut.

M. Speakest thou generally of all men, or for the faithfull only.

C. No

C. No man is able to begynne to do the least pointe that the lawe requireth, vntill he be regenerat throught the Spirit of God Moreouer if it were possible to finde out any man who were able to perfourme some part of that that the lawe demandeth it shuld not be inough to discharge him before God for the Lord pronounceth, that who soeuer doth not throughly accõplishe euery pointe conteined in the lawe is acursed.

Deute 27. Galat. 3. 3. Sonday Rom. 3.

M. Hereof we muste nedes gether, that the lawe hath two distincte offices accordynge there be two sortes of menne.

C. What elles for as touchynge them that beleue not, it serueth to no other purpose but to reproue them and to take from them all maner occasiõ to excuse them selues before God, and this is that, which Saint Paul speaketh, naminge it the instrument of deathe and damnacion. But as touchinge the faithfull, it serueth to an other vse.

To What Vse the lawe serueth touchirg the vnfaithfull, 2. Cor. 3.

M. To what.

C. First the lawe maketh it knowen vnto them that they can not beiustified by their workes and so by humblynge them, it dothe stirre them to search their Saluacion in Christe: Secondly wher as it requireth more then is possible for any man to do, it warneth them to pray vnto GOD that he wolde gyue the strengthe, and also doth put the daily in remebrance of their fautes to beare downe theyr pryde. Thirdly it serueth them in stead of a bridle to holde the faste in the feare of God.

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M. Then albeit for the tyme of thys transitory life, we neuer accomplishe the lawe, yet it is not to be thogh a vain thing, that it requireth of vs suche a perfection for thetby it setteth vp a mark vnto vs to the ende that we euerye one accordinge to the grace wher with God hath indued vs mighte cōtinually with so muche more feruent affection walke towardes it, and study dailie more ād more to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of all ryghtuousnes set out in the law.

C. Yes so perfect, that God demandeth no other thynge of vs, then to folow it: and contrary wise God disaloweth and refuseth what soeuer man taketh in hande to be besides. For obeisance is the only sacrifice whiche he requireth.

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C. where as the lawe of God prescribeth that we ought to render vnto euerye man that, that is hys due we maye righ well gether of what

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M. Seinge we haue nowe spoken sufficiently, of the right seruing of God (that is to saye of obedience to hys will) whiche is the second parte of the honor due vnto hym, let vs treat nowe also the thirde point.

14. Sonday The. 3. Point touching the true honoryng of GOD is calling on him in our nede the leef. 116.

C. We haue said here before, that the thyrde maner of honor whych he demandeth of vs, is to call vpon him and to seke for helpe at his hande in al our nedes.

M. Dost thou meane, that we muste call vpon him alone?

C. Yea, for he chalengeth this as a peculiar honor due vnto his diuine maiestie.

M. Since it is so: after what sorte is it lawfull for vs to require succor at mans hande?

C. There is great difference betwene those two thinges for we cal vpon the name of God to protest that we looke for no helpe but at hys hande hauyng our whole affiance in him ād in none elles yet in the meane time we seke the helpe of men, so farre furthe as God gyueth vs leaue and he hath lent them meanes to succour vs.

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our prayer only vnto GOD for helpe, for so muche as we put not our trust in the, nether seke their succour, but so farre furthe, as God hath ordeined the ministers, and bestowers of his goodes to our necessitie and comfort.

C. Ye say well and in very dede, what so euer benefite we receyue at any mans hand, we are bound so to take it, as if God him selfe did deliuer it vnto vs: for the truth is that it is he who sendeth vs all those thynges by their handes.

M. Is it not then our dutye to gyue thankes vnto men for theyr benefites seing the lawe of nature so teacheth?

C. Yes, and it were for no more, but for that it hathe pleased God to cal them to suche honour as to be the dearlers and distributers of his benefites for God in so doing doth binde vs vnto them and will that we take the same thankfully at their handes.

M. It appeareth by this that we maye not call vpon Angels or Saintes departed for helpe.

C. It is certein for touchynge Saintes departed God hath not appointed vnto them any such office as to helpe vs. And as concerning his Aungels, althogh he dothe vse them as ministers to serue for our health, yet is it not his will that we shulde call vpon them for helpe ether haue our refuge vnto them in tyme of nede.

Nether angels nor Saintes departed are to be called vppon for any helpe.

M. Then what soeuer is not agreable to the ordre whiche God hathe set furthe vnto vs, is repugnant vnto his will.

An euidēt token of infidelitie.

C. I meane no lesse for if so be we be not content with that ordre whiche G O D hathe by his worde set furthe vnto vs it is a moste certein token of infidelitie. Moreouer if in stead of sekynge vpon God alone for helpe in all our nedes we shall haue recourse vnto Angels or any other creatures, putting any parte of our cōfidence in we commite therin damnable Idolatrye by attributynge vnto them that thing whiche ought to be peculiarlie reserued vnto God.

35 Sonday. Of prayer We muste praye With an heartlyaffe ction.

M. Let vs come newe to the tyght maner of prayer vnto G O D: is it inough to pray with the tongue ether is a feruent mynde and earnest affection of the harte also required.

C. The tongue is not alway necessarye in praying but the vnderstanding and earnest affection are alwayes necessarily required.

M. Howe proue you that.

C. Forsomuche as God is a Spirit he requireth alwayes the harte and as at al other times so specially in time of prayer when we shewe our selues in hys presence and enter into cōmunication with hym and therupon he maketh a restraine of his promise saying that he will be at hāde to heare only all them which call vpon hym in suche contrarywise he pronounceth all thē accursed which prayhypocritically or without an earnest affection.

Psa.14. Psa.29. They accursed of God that praye Without hartie affe ction.

M. Then al suche prayers as be made onely with the mouthe, be vnprofitable and to no vse.

C. They be not onlye vnprofitable, but prouoke

uoke God to displeasure.

M. What maner of affection is required to make the prayer acceptable.

C. We must first of all haue suche a feeling of our pouertie and wretchednes that we may perceiue in earnest vexacion and griefe of minde through the loth sonnesse of sinne we muste also haue a feruent desire to obtaine grace at Gods hand which desire must kindle our harts and ingened feruent prayer.

M Do these thinges procede of our nature, ether are they giuen vnto vs by the speciall goodnes of God. Rom.8. Galat.4.

C. God muste worke herein: for weare of our selues dull, and with out al lust to prayer: but the Spirite of God doth stirre vp in our heartes such sighes, as no tonge is able to expresse, and indueth oure myndes with such a zele and feruent affection as God requireth in prayer.

M. Dothe thys doctrine teache vs, that we ought not to dispose, and styrre vp our selues to prayer.

C. Nothynge lesse but rather contrariwise, so ofte as we do feele our selues colde, and not disposed to prayer, we ought to make oure supplication vnto the Lord, that it wolde please hym to inflame vs with his Spirit wher by we may be framed to prayer, with suche affection of mind as we ought to do.

M. As touching the vse of the tong, thou dost not count it vtterly vnprofitable in makyng of prayers.

C. No

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C. Yes, and it were for no more, but for that it hathe pleased God to cal them to suche honour as to be the dearlers and distributers of his benefites for God in so doing doth binde vs vnto them and will that we take the same thankfully at their handes.

M. It appeareth by this that we maye not call vpon Angels or Saintes departed for helpe.

C. It is certein for touchynge Saintes departed God hath not appointed vnto them any such office as to helpe vs. And as concerning his Aungels, althogh he dothe vse them as ministers to serue for our health, yet is it not his will that we shulde call vpon them for helpe ether haue our refuge vnto them in tyme of nede.

Nether angels nor Saintes departed are to be called vppon for any helpe.

M. Then what soeuer is not agreable to the ordre whiche God hathe set furthe vnto vs, is repugnant vnto his will.

C. I

An euidēt token of infidelitie.

C. I meane nolesse for if so be we be not content with that ordre whiche GOD hathe by his worde set furthe vnto vs it is a moste certein token of infidelitie. Moreouer if in stead of sekynge vpon God alone for helpe in all our nedes we shall haue recourse vnto Angels or any other creatures, putting any parte of our cōfidence in we commite therin damnable Idolatrye by attributynge vnto them that thing whiche ought to be peculiarlie reserued vnto God.

35 Sonday. Of prayer We muste praye With an heartlyaffe ction.

M. Let vs come newe to the tyght maner of prayer vnto GOD: is it inough to pray with the tongue ether is a feruent mynde and earnest affection of the harte also required.

C. The tongue is not alway necessarye in praying but the vnderstanding and earnest affection are alwayes necessarily required.

M. Howe proue you that.

C. Forsomuche as God is a Spirit he requireth alwayes the harte and as at al other times so specially in time of prayer when we shewe our selues in hys presence and enter into cōmunication with hym and therupon he maketh a restraine of his promise saying that he will be at hāde to heare only all them which call vpon hym in suche contrarywise he pronounceth all thē accursed which prayhypocritically or without an earnest affection.

Psa. 64. Psa. 29. They accursed of God that praye Without hartie affection.

M. Then al suche prayers as be made onely with the mouthe, be vnprofitable and to no vse.

C. They be not onlye vnprofitable, but prouoke

uoke God to displeasure.

M. What maner of affection is required to make the prayer acceptable.

C. We must first of all haue suche a feeling of our pouertie and wretchednes that we may perceiue in earnest vexacion and griefe of minde through the loth sonnesse of sinne we muste also haue a feruent desire to obtaine grace at Gods hand which desire must kindle our harts and ingened feruent prayer.

M. Do these thinges procede of our nature, ether are they giuen vnto vs by the speciall goodnes of God. Rom.8. Galat.4.

C. God muste worke herein: for weare of our selues dull, and with out al lust to prayer: but the Spirite of God doth stirre vp in our heartes such sighes, as no tonge is able to expresse, and indueth oure myndes with such a zele and feruent affection as God requireth in prayer.

M. Dothe thys doctrine teache vs, that we ought not to dispose, and styrre vp our selues to prayer.

C. Nothynge lesse but rather contrariwise, so ofte as we do feele our selues colde, and not disposed to prayer, we ought to make oure supplication vnto the Lord, that it wolde please hym to inflame vs with his Spirit wher by we may be framed to prayer, with suche affection of mind as we ought to do.

M. As touching the vse of the tong, thou dost not count it vtterly vnprofitable in makyng of prayers.

C. No

The tong seruetb to a verye good vse in that makynge of oure prayer.

C. No for the wordes, which the tonge vttereth do many tymes helpe styrre vp, and confirme the mynde so that it is not so easely drawen from GOD. Moreouer for so muche as the tong is created of God to set furth his glory, aboue all other membres of the body it is reason, that the tōge be employed by all meanes to that vse: finally the verye feruente affection of the heart doth many tymes through a vehemente mocion, enforce the tonge to speake thogh a mā dyd not purpose so to do.

To praye in a strang language is a mockynge of God. 1. Cor. 14. 36. Sonday. Prayer must procede of a sure confidence in Gods promes. Ro. 10. Matt. 12. Mark. 11. Who soeuer doubteth whether God heareth his prayer obtaineth nothing.

M. Since it is as thou saist, to what purpose is it to praye in a language that a man dothe not vndetstand.

C. It is a very mokyng of God, and a superstitious hypocrisie.

M. When we make oure prayers vnto God do we it at al euentures, without sure knowledge whether we shal obtayne any profite or not? ether ought we to be surely perswaded that oure prayers shalbe heard.

C. We must haue this euermore as a sure groūd in al our prayers, that they shalbe accepted of God and that we shall obtaine our request so farrefurth as it shalbe expedient and necessary for vs wherevpon S. Paul sayth, that the right inuocation and praying vnto God procedeth of faith for if we haue not a sure trust in the mercy of God, it is vnpossible to make our prayer vnto him a right.

M. What sayest thou then of them whiche be in doubte, whether God wyll heare them or not.

C. Their

C. Their prayers are vtterly voide seinge God hath made no promes to anye suche prayers: for he saieth what soeuer we shall aske, if we beleue, he will grant it vnto vs.

3. Thinges make vs hale to aske of God. 1. His promise. Psal. 50. 91. 145. Isa. 30. 65. Iere. 29. Ioel. 2. Mat. 6. 2. His spirit. 3. The mediacion of Christe his sonne.

M. It remaineth to knowe by what meanes, and in whose name we may come by this sure cõfidence to present our selues before God, cõsidering that we are vile sinners, and farre vnworthy so to do.

C. Firste of all we haue promise of God wherupon we muste stay our mindes without hauing any regard of our owne worthines: Secondly, (if we be the children of God) he doth incourage vs, and push vs forwarde with his holy Spirite, to come to him familiarly as to our Father, and that we shulde not be afraid to come before his glorious maiestie, although we be but as poore wormes of the earthe, and most wretched sinners, he hathe giuen vnto vs our Lorde Iesus to be on Mediator to the intent that we by meanes of his merites hauing recourse vnto God might haue an assured truste to finde grace.

2. Tim. 2. Hebr. 4. 1. Iohn. 2.

M. Dost thou meane it thus, that we maye not call vpon God by prayer, vnlesse it be done in the name of our Sauiour Christe.

We may not pray but in the name of our Sauiour Christ. 1. Iohn 14. Rom. 8.

C. Yea for we haue an expresse commandemẽt so to do: and in so doing we haue a sure promes, that through his intercession, all our requestes shall be granted vnto vs.

M. It is not then a foolishe presumption to present our selues boldlye before God, since we

haue Christe for oure Aduocate, and set hym before vs, to the end that GOD may for his sake accept both vs and our prayers.

C. No verelye: for we make our prayers, as it were by his owne mouthe forsomuche as he him selfe openeth the way for vs, and maketh oure prayers to be heard e yea and intreateth also continually for vs.

17. Sonday. M. Let vs treat nowe of the substaunce of oure prayers: Is it lawefull for vs to praye for all thinges that we fantasie ether is there a certeine rule to praye.

C. If we shulde folowe oure owne fantasie, in making our prayers, they shulde be verye ill framed. For we are so blinde, that we are not able to iudge what is meete to be prayed for moreouer all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done.

C. We muste learne of God what is meete to be prayed for seing he alone knoweth what is necessarie for vs, and that he leadeth vs, as it were by the hande so that we oure owne selues do nothing but folowe.

M. What instruction hathe he gyuen vs for prayer.

C. He hathe taught vs sufficientlye how, and wherefore to praye, through oute the whole Scripture, but to the intente to bringe vs to one certein and sure marke, he hath set furth vnto vs one maner of prayer, wherin he hath briefly comprehended all suche pointes as be

meete

meete or lawfull for vs to demande.

M. Rehearse that forme of prayer.

C. It is the very same that our Lorde IESVS taught his disciples to praye for when they asked of him how they should praye, he aunswered that they shoulde saye on thys wyse. Our Father which art in heauen, halowed be thy name: Thy kingdome come: Thy will be done in earth as it is in heauen: Giue vs this day our daily bread. Forgiue vs our trespasses as we forgiue them, that trespasse agaynst vs: And lead vs not into tẽptacion, but deliuer vs frõ euil. For thine is the kingdom, the power and the glory world without end. So be it.

Mat. 6. Luk. 11. The faithfull prayer which our Lord hym self taught vs.

M. For the more case vnderstanding hereof tell me how many articles be conteined here.

The diuision of the Lordes prayer.

C. Six, of which the. 3. first do cõcerne the glory of God: without any consideration of our selues the other 3. touche vs properly & concerne we are it vnprofitable.

M. why then, ought we to desire anye thing of GOD that bringeth no maner commoditie vnto our selues.

C. This is true, that God of his infinit goodnes doth dispose & ordre all things in such sort, that nothynge can turne to the glorye of his name which is not also profitable vnto vs so that when his name is sanctified & honored, he maketh it redounde to our sãctificatiõ, & when hys kyngedome commeth we are after a sorte partaker therof yet not withstanding oure dutye is at suche tyme as we aske these

thinges to haue only regarde to his honour, without any consideration to our selues or to our owne commoditie and profit.

M. By thy saying then though these 3. firste peticions are greatly profitable to vs, yet we may not make them for anye other purpose, but only to desire to haue God honored.

C. It is euen so: and likewise, albeit the 3 firste requestes be ordeined to praye for thynges expedient and necessitye for vs: yet euen in them also, we ought moste earnestly to seeke Goddes honor so that it muste be the chief ende and marke wherunto all our wishinges and desires be directed.

38. Sonday.

M. Let vs come now to the exposition of it and before that we procede any further wherfore is God named here our Father rather thē by some other name.

In what sense we call God Father.

C. Since in time of prayer speciallye we ought to haue a stedfast assuraunce of Goddes fauour in oure consciences: it pleaseth God to be called of vs by a name which soundeth nothing but all swetnes, bountye, and mercifulnes, therby to driue awaye all doubtefulnes, and feare, and to make vs conceiue a bolde courage to come familiarly into his presence.

M. May we then come boldlie and familiarlye vnto G O D, euen as a childe maye vnto his Father?

C. Yea, and with a greate deale more assured confidence to obteine what soeuer we shall desire: for if we beynge euill, can not chose

but

but giue vnto our children bread and meate when they aske it how muche lesse can oure heauely Father refuse to giue vs suche things as we haue need of since he is not all onelye good, but the very souerein goodnes it self? Matt. 7.

M. Maye we not proue sufficiently by this that God is named oure Father, the same thynge which we affirmed touching Christ, that our prayer ought to be grounded vpon sure trust in his merites and intercession?

C. Yes certeinly: for God doth acknowledge vs no other wise to be his chyldren, but onelye in so muche as we be the mēbres of his Sonne Christ.

M. Wherfore dost thou not rather call GOD thy Father, then oure Father as it were in common?

C. Euerye faithfull man maye right well call God, his Father particularly: but in this forme of prayer our Sauiour Christ doth teache vs to praye in common that we might remēbre therby the duty and charitie whiche we owe to our neighbours in our prayers, and to monishe vs, not to care only for our selues. Why we call hym our Father.

M. What meaneth this clause? whiche arte in heauen.

C. It is asmuche to saye, as to name him high, mighty, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vppon him by prayer we might learne to lift vp our mindes & to withdrawe our imaginacion from thinking anye

thing of him worldly or earthly, and that we shulde not measure him by our fleshly iudgement and so make him subiect to our will or appetite, but rather that we mighte with all hũblenes of minds honor his excellẽt maiesty & also that we mighte haue occasiõ to put so much the more our trust assuredly in him, cõsidering that he is Lord and Maister of all.

19. Sonday. The firste peticion.

M. Make an exposition of the first peticion.

C. The name of God is honour and renoume, whereby he is sanctified and praysed amongest men: therefore we desire that this glorye maye be auaunced aboue all thyngs and euerye where.

M. Dost thou meane that this his glorye maye ether increase or diminishe?

In what sense we wish he the settyng fourth of Godde's glorye.

C. No verelye in it self but the meanyng hereof is that it maye be knowen as it ought to be, & that al the works which God wrought, maye apeare vnto men to be glorious euen as they be in very dede, so that he myghte by all meanes be magnified.

The second peticion, wherin the kyngedome of God consisteth.

M. what dost thou meane in the second requeste by the kyngdome of God?

C. This kingdome cõsisteth principally in two pointes: that is to saye, first in that he gouerneth his elect throughe his holy Spirit. And agayn in that he destroyeth the wicked, whiche will not become subiectes to his kyngedome, to the ende that it maye euidentlye appeare that there is no power able to withstãd his power.

M. what

M. What vnderſtandeſt thou in praying that this kyngedome maye come.

C. That it wold pleaſe God from daye to daye to increaſe the nombre of his faithful flocke: that he wolde continuallye more, and more beſtowe the gyftes of hys holye Spirite amonge them vntill the time come, in whiche they ſhalbe fully repleny ſhed that he wolde alſo cauſe the light of his truth more & more to ſhine, & that he wolde in ſuche wiſe make his iuſtice to be knowen that the deuill and his kingdome of darkenes may come to vtter confuſion, and that all wickedneſſe maye be cleane aboliſhed and rooted out. The kingedome of Chriſte.

M. Is not this requeſt perfourmed daily.

C. It is partelye fulfilled yet we deſire that it maye be continually increaſed, and aduanced vnto ſuche time as it ſhall come to full perfection whiche thynge ſhalbe at the daye of iudgemente what time GOD alone ſhalbe magnified, and all creatures ſhalbe abaſed, and ſubiect vnto his maieſtie, and ſo he ſhall be all in all thynges? The perfect ſtate of Chriſtes kingdome.

M. In what ſenſe praieſt thou that Goddes wil maye be done? 1. Cor. 15.

C. That all creatures maye be pleſaunt to him, and obey him, in ſuche ſorte, that whatſoeuer is done maye be pleſaunt to him. 40. Sonday. The thirde requeſte touchynge the accomplifhemēt of Goddes Will.

M. Dost thou meane them that nothyng maye be done countrarye vnto his will.

C. Oure requeſte is not onelye that he wolde bryngeall thynges to paſſe as he hathe ap-

pointed by his vnsearchable counsel: but that he wold beare downe all rebellion so that all willes maye obey his will only.

M. In so doinge, do we not vtterlye refuse oure owne willes.

Regeneration.

C. Vtterly: and we praye not only that he wold bringe to nought such desires as be against his will but that he wolde also create in vs newe myndes and newe heartes that our owne will beynge set a parte his Spirite maye be in all poinres agreable vnto him.

M. Wherefore putteſt thou vnto it, In earth as it is in heauen?

How Gods Wil is done in heauen. 41. Sonday. The furth peticion. What is ment by our daylye breade.

C. Because the Aungels whiche be his heauely creatures, study nothing but please him, without any motion to be done in the earthe and that all men maye be framed vnto a like willynge obedience.

M. Come now to the seconde parte: what doste thou meane by the daylye breade which thou askest.

C. That worde conteineth all thynges wherof we haue need in this present life, not only as touchyng meate, drinke and clothes, but all maner of thinges that God knoweth to be expedient for vs in this worlde whereby we maye haue the fruicion of his benefites in quietnes.

M. Why beggest thou of God thy dailye nourishement since he hath giuen a charge vnto all men to get their lyuynge with the laboure of their handes.

C. Albeit

C. Albeit we are commanded to labour for our liuing yet all our labour diligence and prouision that we can make is not able to procure vs a lyuyng but the onely blessynge of God vpon our handes and trauell whiche prospereth the thynges we go aboute in his Name. Moreouer this is to be considered that it is not meate or drynke that nourisheth vs not withstandynge we be commaunded to make prouision for those thynges but the power of God mainteyneth our lyfe and we vse them only as instrumentes. God must blesse our labours.

M. Why callest thou it our breade since we desire that it may be giuen vs: Deut. 8.

C. That commeth of the only bountyfulnes of God whose pleasure it was to name it ours albeit it is nothyng at all due vnto vs: agayne by this worde we are put in remembraunce not to desire an other mans breade but that onelye whiche we shall come by honeste and lawefull meanes, aggreable to Goddes ordinance.

M. Why sayest thou: thys daye, and daylye?

C. These two wordes to teache vs to be conteined, and not to wyshe more then sufficeth for our necessitie. Wherof we call daylye breade.

M. Seynge this is a common prayer belonge indifferently to all men how is it that the ryche (who haue prouided aboundances of goods for a long time) maye make this peticion for one daye?

C. All men both riche and poore muste vnder-

ſtande, that what goodes ſoeuer they haue they can nothyng profite them, but ſo farre furth as it pleaſeth God to giue them the vſe thereof ſo that when we haue plentye yet we haue nothyng, vnles he of his goodnes gyue vs alſo the fruition, and vſe of the ſame.

M. What is conteined in the fifth requeſt.

42. Sonday The. 5. peticion. There is none ſo holy that hath not nede to aſke God forgiuenes of hys ſinnes.

C. That it wolde pleaſe God to forgiue vs our treſpaſſes.

M. Is there any man liuying ſo iuſt that nedeth not to make this requeſt?

C. No ſurelye: for our Lorde Ieſus preſcribed thys forme of prayer to hys Apoſtles for the behoof of his whole Churche: ſo then who ſo euer wolde exempte him ſelfe frome thys, refuſeth to be of the companye of Chryſtes flocke: and in verye dede the Scripture dothe plainelye, teſtifie that the moſte perfect man that is, if he wolde alledge one pointe to iuſtifie hym ſelfe thereby before GOD, ſhulde be founde fautye in a thouſande: it is meete therefore that euerye man haue a recourſe continually vnto Gods mercye.

Iob. 9.

M. After what for thinkeſt thou that our ſinnes be pardonned vs.

In what ſorte oure ſinnes are forgiuen.

C. Euen as the verye wordes of CHRIST do ſounde for as muche as oure ſinnes be as debtes by whiche we are holden faſt bounde vnder the daunger of euerlaſtynge damnacion we make ſupplication vnto GOD: that he wolde of hys mere goodneſſe pardon them.

M. Thou

M. Thou meaneſt then, that we obteine forgiuenes of oure ſinnes by the free mercye of God only.

C. Yea for we can by no meanes make amendes for the leſte faute that we haue committed if God did not vſe his bountyfull liberalitie towardes vs by for gyuynge them freely euerye one.

M. What profite commeth to vs by that, that we are pardoned of our ſinnes.

C. By this meanes we are as acceptable vnto GOD as if we were iuſte and innocente and alſo oure conſciences be ſurelye perſuaded of hys Fatherlye loue towardes vs wherby we attayne to euerlaſtynge healthe and felicitie. The fruite of remiſſiõ of ſinnes.

M. When thou makeſt thy prayer that he wold pardõ vs our offenſes euen as we pardon thé which treſpaſſe againſt vs, doeſt thou meane hereby that we deſerue to haue oure ſynnes for giuen in that that we forgyue other men their fautes.

C. No verelye: for by that meanes we ſhuld not haue pardon of oure ſinnes freelye nether ſhulde the remiſſion of them be ſufficientlye grounded vppon the ſatisfaction, whyche was made in the death of CHRIST as it ought to be but in that that we forget the wronges done vnto vs, we folowe his exaumple in gentlnes and meekenes. And nowe to declare that we are chyldren, he hathe gyuen vs thys as a badge to be knowen by, and Our ſinnes be pardoned freely.

to

to certifie our selues that we are so. On the other part also he doth vs to wit that we may loke for nothyng of hym but extremitie and rigour if we be not readye to pardon: and shewe fauour vnto them whiche be in faute towardes vs.

Whome God refuseth to count to be hys children.

M. Thou meanest then, that God here refuseth to take them for his children, which can not forget wronges committed against them and that they shulde not thinke them selues to be partakers of the heauenlye forgiuenes.

24. Sonday. The 9. peticion.

C. Yea verelye: and also to the ende that all menne might haue knowledge, that the selfe same measure whiche they meate vnto other shalbe payed vnto them againe.

Rom 7. Galat. 5. 1. Cor. 10.

M. What is the nexte peticion.

C. Leade vs not into temptacion but deliuer vs from euill.

M. Makest thou but one request of this.

C. No for the seconde parte dothe expounde the firste.

M. What is the substance of this peticion.

C. We desire that God do not suffer vs to fall to wickednes nether permitte vs to be ouercomen of the deuill not to be leade, with the noghty lustes of our flesshe, which continually warre againste vs but that he wolde gyue vnto vs power to wythstande them holdynge vs vp with hys hande and kepyng vs alwayes in hys sauegarde, to be oure protectour and guide.

M. By what meanes is this broght to passe?

C. What

C. What time God doth guyde vs by his holye Spirite thereby causinge vs to loue goodnes and to hate euyll to seke after ryghtuousnes and to flee frome sinne for by his holye Spirite, we ouercome the deuill sinne and the flesshe.

M. Hath euerye man nede this to be guyded.

C. Yea euery man for the deuill watcheth continually for vs euen as aroaring Lion, readye to deuoure vs and we on the other parte be so feble and fraile that he wolde out of hand ouercome vs if God did not both strengthen vs and giue vs the victorie. 1. Peter. 5.

M. What signifieth this worde temptacion.

C. The wilie guiles and subtill assaulte of the deuill, wherwith he assaulteth vs in as muche as we are naturally apt to be deceiued our selues and our will is wholly bent to do euill, & not with to do good. What is tentation? Genes. 6. 8.

M. But wherfore requiest thou of God that he do not leade vs into temptation since that is an office belonging peculiarly to the deuill.

C. God of his infinit mercy doth preserue hys faithfull bothe sufferynge the deuill to leade them out of the waye, nether permitting that sinne haue the vpper hand of thē so likewise he doth not onlye giue vp caste of, and wyth drawe his grace from suche as he will punish but also he delivereth them to the deuill cōmitting them vnto his tyrannye he striketh them with blindnes and giueth them vp into reprobate mindes that, they be come vtterlye

sclaues

ſclaues vnto ſinne and ſubiecte to all temptacions.

M. What meaneth the clauſe which followeth: for vnto the belõgeth the kyngdome, power and glorye world with out end.

C. It putteth vs againe in remembraunce, that our prayers be grounded vppon GOD and vppon his almighty power and goodnes and not in anye thynge that is in vs: ſince we of oure ſelues be vnworthye once to open oure mouthes to call vpõ him again we are taught hereby to conclude all our prayers in the praiſing of his power and goodnes.

44. Sonday M. Is it not lawfull for vs to aſke any other peticion or thinge, then is here rehearſed?

C. Albeit we are not forbidden to vſe other wordes, and to frame them alſo after another ſorte, yet there can not prayer be acceptable vnto GOD, vnleſſe it be in effect and ſenſe framed after this, which is vnto vs (as it were) a perfecte rule whereby to praye as we ought to do.

M. It ſemeth nowe conuenient time to come to the fourth pointe touchinge the honour due vnto God.

The fourth kynde of honour due to God read 119.

C. We haue ſaide already, that it conſiſteth in acknowledging with the hearte and in confeſſinge with the mouthe, that God is the authour of all goodnes, that thereby we may honor him.

M. Hath God ſet furth no rule to teach vs how we ſhulde do this?

C. All

C. All the exaumples in the Scripture of praisinge and thankesgiuing, ought to be as rules vnto vs.

M. Is there nothinge conteined in the Lordes prayer touching this matter?

C. Yes: for in that we praye that his name may be glorified, we desire also that all his workes may be sene (according as they be in dede) excellēt & praise worthy: in such sort, that if he punish vs we may thereby praise the vprightnes of his iudgemēt: if he pardō our fauts we may therby haue occasiō to magnifie his mercy: whē he performeth his pmise, we may acknowledge him to be the īfallible truth: briefly we require that there be nothīg at al done wherein the brightnes of his glorye be not shewed furth vnto vs: & this is to giue vnto him the laude and praise of all goodnes.

M. What conclusion maye we gether of all that we haue hither to spoken?

C. We may well conclude of this, the saying of Christe, that this is life euerlasting, to knowe the verie lyuyng G O D, and him whome he hath sent our Sauiour Christ: to knowe him (I say) to the end to render due honor vnto him, that therby he may become vnto vs not only a Lorde and Master but also a Father & Sauiour: whereby also we on the other parte maye be his seruantes, his children, and people wholly consecrated to his glory.

Iob. 19. What euerlastyng life is. Mat. 10

45. Sonday.

M. What is the meanes to come by a state so excellent?

C. He

Euerlasting life is offered and presented vnto vs by Gods word

C. He hathe for the same purpose lefte with vs his holy worde, whiche is vnto vs (as it were) an entree into the kingdome of heauen.

M. Where shall we seke for this his worde.

C. It is contained in the holy Scripture.

M. How muste we vse this worde, to haue thys profit by it?

C. We muste receiue it, being perfectly persuaded therof in our cōsciēce, as of an vndoubted truth sent downe frome heauen, submitting our selues vnto it with due obedience, louyng it hartly with a feruent and vnfeined affection hauing it so printed in our hartes, that we maye followe it and conforme our liues wholly vnto it.

M. Do all these thynges lye in our power?

C. No, not one of them all: but GOD worketh them in our heartes, in this wise by his holy Spirit.

M Is it not required of our parte, that we take paine, and do oure diligence bothe to heare and to reade this doctrine, which is set furth vnto vs?

We must giue diligēt labour to learne Gods word

C. Yes doubtles: and firste it is requisite that euerye man priuatlye in his owne house giue him selfe to the studye of this word but principally euery man is bounde to haste duelye all sermons made in the Congregation of Christ where this word is expounded.

M. Thinkest thow then that it is not inoughe that euerye man do giue diligence to reade Gods worde in hys owne house vnlesse they come

come also together to heare it preached openly.

C. I thinke it necessarie if God of hys goodnes do prouide suche meanes that we may heare in openly.

Ephe. 4.

M. What is the reason?

C. Because our Sauiour hath set & establyshed this ordre in his Churche, not to the ende that ii. or. iii. only shuld obserue it but as a generall ordre for al men: and he hathe lyke wise declareth that this is the onlye way to buylde hys Church and to preserue the same let vs therfore euery one be content to haue recourse to this rule and not become wiser, then our Maister.

Pastors or Ministers in the Churche are necessary.

M. Is it the a thinge necessary to haue Pastors and Ministers in the Churches.

C. Yea very necessary and at their mouthes me are bounde to receyue the worde of the Lord with all humble obedience: so that who soeuer dothe set light of them and regard not to heare their sayinges, they contemne also Iesus Christ, and diuide them selues from the felowship of his flocke.

Mat. 10. Hik. 10.

M. Is it sufficiet that we haue bene once instructed by their meanes ether elles muste we heare their doctrine continually.

C. It is nothinge if a man beginne wel vnlesse he continue still in the same for we muste kepe vs in Christs schoole and continue stil his scholers vnto the end: and for that cause he hath ordeined Ministers in the Churche to teach vs continually in his name.

48. Sonday M. Is there no other meane besides his worde wherby God sheweth him selfe vnto vs?

C. God hath ioyned the Sacramentes with the preaching of his worde.

Of Sacramentes. M. What is a Sacrament.

C. A Sacrament is an outward token of Gods fauor which by a visible signe doth represent vnto vs spirituall thynges to the ende that Gods promises might take the moore deepe root in our heartes & that we might so much the more surely gyue credite vnto them.

M. What? is this possible, that a visible and materiall signe shulde haue such vertue to certify our conscience?

C. No, not of it selfe, but God hathe ordeined it for suche an end.

M. Since it is the propre office of Gods holy Spirite, to seale and printe the promyses of God in our heartes, how canst thou attribute or giue this propertie vnto the Sacramentes.

C. There is a great difference betwene the one and the other: for Goddes Spirit is he alone, who in very dede is able to touch and moue out heartes, to illuminate our mindes, and to assure our consciences: in suche sorte that al these ought to be accounted his only workes so that the whole prayse and glory herof ought to be giuen vnto him only yet notwithstanding it hathe pleased our Lord to vse his Sacramentes as seconde instrumẽtes therof, according as it seemed good vnto him, without diminisching any point of the vertue of his Spirite.

M. Thou

M. Thou meanest then, that the efficacy of the Sacramentes doth not consiste in the visible signe, but wholly in the working of the Spirite of God.

C. I meane euē so accordinge as it is GODS pleasure to worke by meanes by him ordeined, whithout any derogation therby to his glorious power.

M. What moued God to institute suche instrumentes or meanes.

C. He ordeined them to help and comfort our weakenes: for if we were of a spirituall natures, as the Aungelles are then we were apt to consider bothe God and his manifolde graces, after a spirituall maner also: but for so much as we are clogged, with earthly bodies it was neede full for vs that God did institute sensible signes, to represente vnto vs spirituall and heauenly thinges for other wise we coulde not comprehende them. Moreouer it is necessary for vs, that al our senses be exercised in his holy promises that we might be the better stablished in the same.

The Sacramentes were ordeined to helpe our infirmitie.

M. Since God hath ordeined his Sacramentes for our necessitie it were a point of arrogancie and presumption to thinke that they might be as well left of as vsed.

47. Sonday

C. Ye saye truthe: so that who soeuer doth willingly for beare the vse of them euening them as thynges more thē nedeth he dishonoreth IESVS Christ he refuseth hys grace and doth quenche hys holy Spirite.

The Sacramentes are necessary.

M. But what assurance of Gods grace be the

Sacraments able to giue, seing bothe the Godly and wicked do receiue them.

C. Albeit the infideles and wycked do make the grace(whyche is presented vnto them by the Sacramentes) of none effecte yet it followeth not that their office and property is suche.

M. How, and when is it, that the Sacramentes haue their effect.

C. when a manne receyueth them and fayth, sekynge onlye in them Christe and his grace

When the Sacramentes take their effect.

M. what meanest thou by saynge that we may seke nothyng els but Christe in them.

How Christe oughtoke soght in his Sacramentes.

C. I signifie therby that we maye not occupye our myndes in consideryng the outwarde sygnes as thoghe we wold seke our Saluaciō in them: nether maye we imagine that there is any peculiar vertue inclosed in thē: but cōtrarywyse we do take the sygne for an ayde to leade vs streyghte to Christ and to seeke in hym Saluation and all our felicitie.

M. If fayth then be requireth in the Ministration of them, how are they giuen vnto vs to strengthen vs in the fayth, and to assure vs of Gods promises.

The Sacramentes hemeanes to nourishe our fayth. Rom. 4.

C. It is not inough that faythe be once begōne is vs for a tyme but it muste styll be nourished & mainteined so that it may grow daily and be increased is vs. For the nourishemente, strength and increase therof, GOD hathe gyuen vs the Sacramentes, the whiche thyng Saint Paule declareth: saying, that the vse of them is to seale the promises of God

in

in our hearts.

M. But is not this a token of infidelitie, when we do not beleue the promises of GOD vnlesse they be confirmed vnto vs by some visible signe as an ayde ioyned vnto them.

C. It is a token of a weake faythe and yet the faythe of all the chyldren of God is such and not withstandynge they cease not therfore to be faithfull albeit they haue not as yet attayned vnto the perfection therof For so lōg as we liue in this world there abideth continually certeine rennantes of vnbelefe in our flesche, and the sore. We muste endeuour by all meanes continually to profit, and increase in fayth.

M. Howe many Sacramentes be there in the Churche of Christe.

Gods children are not fully imperfect in thys lyfe.

C. There be but 2. whiche be common vnto all men an whiche Christe hym selfe ordeyned for the faythfull.

M. What be they.

C. Baprisme and the holy Supper.

M. In what pointes do they agree, aud wher in differ they, the one frome the other.

48. Sonday How many Sacramentes there be.

C. Baptysme in vnto vs an entre into the Chuche for it wytnesses vnto vs that wher as we were before strangers frome God he dothe nowe receyue vs into hys family. The Supper of the LORD is a testimonie vnto vs that God will nourish and refresh vs with foode: euen as a good mayster of a house studyeth to susteyne and feede suche as be of his housholde.

Of Baprisme.

The signification of Baptisme. Ephe.5. Rom.6.

M. To the end that we may vnderstande them both somuch the better, let vs consider them a part one after another: first what is the signification of Baptisme.

C. It standeth in 2. pointes: firste oure Lorde representeth vnto vs here in the remission of our sinnes: secondly our regeneration.

49. Sonday The mystery of the Water in Baptisme.

M. what similitude hathe water wyth those thynges that it maye represente them.

C. First the remission of sinnes is a maner of washynge, wherby oure soules are clensed from theyr filthines euen as the filthe of our body is washed awaye with water.

Wherfore the water is powred on the heade.

M. what sayst thou of regeneration.

C. Because the beginninge of our regeneratiõ standeth in the mortification of our nature & to the end that we become newe creatures throughe the Spirit of GOD: therfore the water is powred vppon the heade, to signifie that we are dead or buried, and that in suche sorte that our rysing agayne into new life is ther withal figured in that that the powryng of the water is but a thyng of a very shorte continuance, and not ordeined that we shuld be druned hereby.

The water dothe not clense vs but the bloode of Christe only. 1. Iohn. 1. 2. Peter. 1.

M. Thow meanest not that the water is the washyng of our soules.

C. No for that belongeth to the bloode of our Sauiour Christ alone whiche was shed that all out filthe myght be wyped awaye & that we myght be counted pure and without spot euen before. God the whyche thyng when

taketh

taketh effecte in vs what time our consciences be sprynkled therewyth by Gods holy Spirite: but the Sacrament dothe testifie and declare it vnto vs.

M. Meanest thou then that the water standeth in no other steade vnto vs but as a figure.

The Water is not a bare signe.

C. It is suche a figure as hathe the veritye ioyned vnto it: for GOD kepeth hys promes and deceyueth no mã: wherfore it is certeine that remission of sinnes and newnes of lyfe is offereth vnto vs in Baptisme and that we receyue the same there.

The promes is ioyned to it.

M. Is thys grace receyued indifferentlye of all men.

C. No for diuers through their wickednes: cause it to stand them in no stead: neuertheles the Sacrament loseth not his propertie, albeit that none fele the comfort therof but only the faithfull.

M. what thyng is that wherby our regeneration in wroght is vs.

C. By the death and resurrection of our Sauioure Christe for hys deathe standeth in thys steade vnto vs: that by is our olde Adam is crucified and oure sinfull nature is as it were buried so that it beareth no more rule in vs. As touchyng the newnes of lyfe whych is to obedient to Gods wil that we obtaine by his resurrection.

Be wherby We are renewed in Spirite.

M. Howe do we obteine thys grace in Baptisme

C. Because we are there clothed with Christ and indued with his holy Spirit if so be that

we make not our selues vn worthy of his promises whiche be there giuen vnto vs.

M. As touching our parte, what is the right vse of Baptisme.

C. The right vse therof standeth in faith and repentance: that is in that we be sure that we haue our consciéces clensed in the blood of Christ. And in that we both feell in our selues, and make it knowen to others by our workes, that his Spirit abydeth in vs, to mortifie our affections and so to mak vs ready to do the will of God.

Wherin the right vsing of Baptisme standeth.

M. Seing al this is required in the right wsing of Baptisme, how is it that litle children be baptised.

30. Sonday. The Baptisme of infantes.

C. I did not meane that faith and repentaunce oght alwayes to go before the ministracion of this Sacramente, for that is only requisite in them that be of age, and discretion: so that it is sufficient, if the litle children shewe furth the fruites of Baptisme, when they are comē to sufficient age to knowe it.

M. How wilt thou proue, that there is no incōuenience in this doing.

C. For in like maner circumcision was a Sacrament of repentance as Moses ād the Prophetes do witnes and also a Sacrament of faith, (as sainct Paule teacheth) and yet God did not debate litle children frō the receiuing of the same.

Deut. 10. 30. Iere. 4 Rom. 4.

M, No: but art thou able to proue sufficiently that there is a good reason they shulde be receiued to Baptisme as that the other should

be

be circumcised.

C. Yea for the same promises whiche God did make in time past to his people of Israel are now extended vnto al coastes of the worlde.

The promises, whiche were made to the Iewes only are now offered to all men.

M. And foloweth it therfore that we must vse also the signe.

C. Yea if we will consider the thinge effectually. For christe hath not made vs partakers of that grace, whiche be lōged in time paste to the childrē of Israel, to the intent he wold in vs diminishe or obscure it: but rather to shew furth his goodnes more euidently, and ingreater aboundance.

M. Dost thou count then that if we did deny Baptisme to litle children the grace of God shoulde be diminisheth by the comming of Christ.

C. Yea surely: for we shoulde be by that meanes destitute of the expresse signe of Gods bountifull mercie towardes our children the which thing they that were vnder the lawe had: and in very dede this thing serueth highly to our comfort and to the stablishing of the promes, whiche hath bene made vnto vs from the beginning.

M. Thy minde is then, that forasmuche as it pleased God in olde time to declare him selfe to be the Sauiour, yea of litle children, and that he thogh it also Good to seale hys fauorable promise in theyr bodies by an outwarde Sacrament: that therfore it is very good reason that there be no lesse tokens of assuraunce after Christes comming since the

the ſelf ſame promes continueth ſtill, and is more opely vttered, as well by worde as dede.

C. Yea and moreouer it ſemetha thing worthy of notable reprehenſion, if manne wolde do ſo much wrong vnto children, as to denie them the ſigne whiche is a thing of leſſe price, ſince the vertue and ſubſtace of Baptiſme belongeth vnto them, whiche is of muche higher eſtimacion.

to do what purpoſe children are baptiſed.

M. For what conſideration ought we to baptiſe litle children.

C. In toke that they are inheritours of the bleſſing of God which is promiſed to the ſede of the faithfull, that whe they come to age, they ſhoulde be inſtructed what the meaninge of Baptiſme is to profite them ſelues therby.

Sr. Sonday.

M. Let vs now ſpeake of the ſupper and firſte what is the ſignification therof.

Of the Lordes Supper.

C. Our Lorde dyde ordre in it to putte vs in aſſurance, that by the diſtibutio of his bodye and blood our ſoules are nouriſhed in the hope of lyfe euerlaſtynge.

M. Why is it that our Lord repreſenteth vnto vs his bodye by the breade and his blood by the wyne?

Chriſt offereth to vs hys bodye by the breade, and his bloode by the Wyne.

C. To ſignifie vnto vs, that what propertie the breade hath towardes our bodyes that is to feed and fuſteyne them is this tranſitorie lyfe the ſelfe ſame propertie alſo hys bodye hathe touchynge our ſoules, that is to nouryſhe the ſpiritually. And in like maner as the wyne doth ſtrenghten, conforte and reioyſe man euen ſo hys bloode is our full ioye our

comforte

comforte, and ſpirituall ſtrength.

M. Doſt thou meane that we muſte be indede partakers of the bodye and bloode of the Lorde.

C. I meane ſo: for ſince the whole truſt and assurance of our Saluation doth conſiſte in the obedience whiche he hath performed vnto God his Father in that that God hath accept ād take it as if it were ours) we muſt firſt poſſeſſe him ſeing that his benefites do not belong vnto vs vntil he haue firſt giuen him ſelfe vnto vs. The onelye ſtay our truſte

M. Why? did not Chriſte giue him ſelfe vnto vs what time he gaue him ſelfe to be crucified that therby we mighte be broght into the fauour of God his Father, and be deliuered from damnacion.

C. Yes, but that doth not ſuffice, vnleſſe we do receyue hym withall, in ſuch ſorte as we maie feele in oure conſciences the fruite and efficacye of hys death and paſſion.

M. Is not fayth the ready meanes to receyue Chriſte by? After what ſort we receyue Chriſt.

C. No doubte: and not only in that we beleue that he dyed and roſe agayne to deliuer vs from euerlaſtynge death and to procure vs alſo euerlaſtynge life: but alſo by thathe dwelleth in vs, and is ioined with vs as the head with hys membres to the ende to make vs partakers of all his graces by the force of hys ioinyng together.

M. Haue we Chriſte ioyned vnto vs, by no other meanes then by his Supper? 12. Sonday

C. Yes

1.Cor.1. C. Yes: for we receiue Christ with the fruicion of his benefites, by the preachynge of the Gospel, as Sainte Paule witnesseth in that that our Lorde Iesu doth promise vs therin that we are bone of his bones, & flesche of his flesche: and againe that he is the bread of life whiche came down from heauen to noutishe our soules: and in an other place that we are one wyth him, euē as he him selfe is one with his Father, and suche like.

Ephe.5.

Iohn.6.

Iohn.17.

M. What is there more to be hade in the Sacramente or to what vse dothe it serue vs besydes.

C. That is the differēce that thys oure ioinynge together is more euidently and plentuously sette furthe vnto vs for albeit that oure Sauiour Christe be in verye dede exhibited vnto vs bothe by Baptisme & by the preaching of his worde yet that is but in a parte as it were and not fully.

What doth the signe of breade teache vs.

M. What is it then brieflye that we haue by this signe of breade?

C. That the bodye of our Lorde Iesus, for so much as it was once offered vp for vs in sacrifice to brynge vs into Goddes fauour is now giuen vnto vs, to assure vs that we are partakers of this reconsiliation.

M. And what haue we by the signe of wyne?

What is signified to vs by the Wine.

C. It assureth vs that as our Lord Iesus did shed his blood once on the crosse for a full price and satisfaction of all our sinnes: euen so he now giueth it vnto our soule to drinke wher by we shuld not doubte to receyue the fruit

and benefites therof.

M. By these thy answers, I gether that the Lordes Supper doth directe vs to the death and passion of our Sauiour Christe to the intent we maye be partakers of the vertue therof.

C. It doth so for euen then the only and euerlastynge sacrifice was offered vp for our redemption. wherfore there remayneth nowe nothynge elles, but that we shulde haue the fruites therof.

The Lordes Supper is not a sacrifice propiiaterie.

Christ alone is the euerlastyng byshoppe. Heb. 5. Mat. 26.

M. The Supper then, was it not ordeined to offer vp the bodye and bloode of our Sauiour to God his Father.

C. No, for there is none but he alone, vnto whome that office belongeth, for so much as he is the euerlastynge Sacrificer: but the charge that he hathe giuen vnto vs, is, that we do receyue his body, and not offre it.

M. wherfore be there. 2. signes institut?

33. Sonday. The ordeynynge of 2. signes was for our weaknes.

C. Our Lorde did that to helpe our infirmitie: signifying that he is as well the drinke as the meate of our soule to the ende we myght be contente to seke oure nourysshemente fully and wholly in hym, and no where els.

M. Doth the 2. signe (whiche is) the cuppe be long indifferently vnto all men

C. Yea, and that by the commandement of our Sauiour Christ, contrary wherunto we maye in no wise do.

M. Receyue we in the Supper only the tokens of the thinges a fore rehearsed? ether are they effectually in ded there gyuen vnto vs?

C. For so muche as our Sauiour Christ is the truth

truth it selfe, it is moste certein, that the promises whiche he made at his Supper? be there in dede accomplyshed and that whiche is figured by the signes is truly perfourmed: so then accordynge as he there made promes, and as the signes do represente, there is no doubte but he maketh vs partakers of his very substance, to make vs also to grow in to one lif with him.

M. Howe maye this be done, seing the body of our Sauiour Christ is in heauen, and we are here as pylgrimes on the earth.

How we receyue Christe in the Supper

C. Verelye it cõmeth to passe by the wõderous and vnsearchable workynge of hys, Spyryte who ioyneth easely together thynges beyng farre a sundre in place.

M. Then his body is not presently included in the bread, nether his blood cõteyned within the cup.

What is to be done if we wil receiue the substance of the Sacrament.

C. No but cleane contrariwise: if we will haue the substance of the Sacrament, we must lift vp our hearts into heauẽ, where our Sauiour christ is in the glory of his Father, frõ whece we haue sure hop, that he wil come for our redẽption and therfore we may not search him in these corriptible elementes.

M. So then thy iudgement is that there be two thynges in this Sacrament: the substance of bread and wyne, whiche we see with the eye, touche with out hande,, and taste with our mouth, and also Christe, by whom our soules are inwardly nourysshed.

Pledges

C. You saye truth: & in such sorte that we haue ther

thewyth also a sure token, and (as it were) a pledge of the rysinge agayne of oure bodyes in so much as they are alreadye made partakers of the signe of lyfe. of our resurrection.

M. Howe oght thys Sacramente to be vsed.

C. Saint Paule teacheth the righ maner of the vsinge therof whyche is that euery man examine hym selfe before that he come vnto it. 54. Sonday 1. Cor. 11.

M. Wherin ought a man to examine him selfe?

C. He muste consider whether he be a true mẽbre of Christ. The sure tokens of a true Christian.

M. Wherby may a man haue sure knowledge therof.

C. If he haue true faith and repentance, and do loue his neighbour with an vnfeined loue not kepyng in his hearte any rancoure hatred, or debate.

M. But is it requisite to haue a perfecte fayth and perfecte loue.

C. We muste nedes haue both, sounde ryght and not counterfaited: but to speake of such a perfection as vntô which nothyng can be added, it can not be found in man also this Supper had bene a thing ordeined in vaine, if none were mete to come to it, vnlesse he were throughly perfect.

M. By thys saying our imperfection doth not with hynder vs frome commynge therunto.

C. Rather contrariwise it shuld stand vs in no stead if we were not vnperfect for it is as an helpe and succour against our infirmitie.

M. Do these two Sacramẽtes serue to no other end

end but to support and beare vp our imperfection.

C. Yes they are also signes and badges of our profession that is to say by them we protest openlye that we are the people of God and make open profession of our christen Religion.

M. what shall we thē iudge of him that refuseth to vse them.

C. we ought not counte hym a christen man for in so doyng he refuseth to confesse hym selfe to be a christian, and what is that els but as it were couertly to refuse Christe.

M. Is it inough to receiue thē both, once only in our lyfe tyme.

How it is that we receiue the Supper of tymes thogh we maye be but once Baptised.

C. Baptisme was ordeyned to be receyued but once wherfore it is not lawfull to be Baptised agayne but it is otherwyse to be thoght of the supper.

M. what is the reason therof.

C. By Baptisme God doth brynge, and receyue vs into his Church and when he hath once receiued vs he declareth also to vs by the Supper, that he will fed vs continually.

M. To whō belongeth the ministration of Baptisme, and of the Lordes Supper.

55. Sonday. To whom the ministration of the Sacramentes do belonge.

C. Vnto them, who haue the charge to preach openly in the Church: for the preachynge of Gods worde, and the ministracion of the Sacramentes be thynges ioyntely belongyng to one kynde of office.

M. Is there not a profe to be broght for this, out of the Scripture?

C. Out

C. Oure LORDE giueth speciall charge to his Apostles, as well to baptise as to preache and as touchyng the Supper, he giueth them iniunction to folowe his exaumple: howe he did the parte of a Minister, in that he gaue it to others. Mat. 28.

M. The Pastors who be the Ministers of the Sacramentes, ought they to receyue indifferently euerye person that commeth?

C. As touchyngge Baptisme, for aduiche as there be none in oure time baptised but litle children, there ought to be no choise vsed: but as concerning the Supper, the Minister muste refuse to giue it to them that be vtterly vnworthy. Who ought to be shut out from the Supper.

M. wherefore?

C. Because that other wyse the Supper of the LORDE shulde be defiled, and dishonored.

M. But yet oure LORDE admitted Iudas to the holy Supper, notwithstanding his wickednes.

C. Yea, for his wickednes was hither to hide, and albeit oure LORDE knewe it ryght well, yet was it not notorious and knowen vnto men. Wherfore Iudas was admitted to the Supper.

M. what waye is to be vsed then towardes the hypocrites.

C. The Minister oght not to exclude and shut them out as vnworthy, but he muste tary vntill it shall please GOD to make, their close wickednesse knowen.

M. What if he him selfe knowe, or if he be priuelye aduertised of any suche?

C. That is not a sufficient cause for him to denie the the Supper, vnlesse he haue the thing tried by sufficiente proof: and there with the iudgement of the Churche.

M. It is the meete to haue a politike order touching this matter.

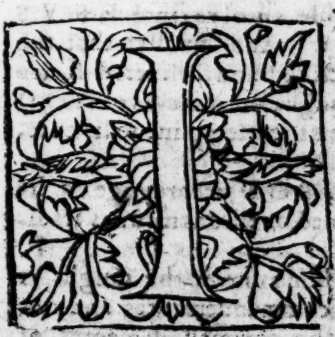
C. What els? if the Congregacion be well ordered: There muste be certeine appointed to watche and take diligent heede for suche opé crymes as maye be cõmitted: and they hauing authoritie, ought in the name of the whole Churche, to inhibite such as be by no meanes meete nether can be partakers thereof without the dishonor of God, and the offence of the faithfull.

The ende of th' instruction of Children in the faithe.

THE

THE MANER TO EXAMINE CHYLDREN BEFORE THEY BE ADmitted to the Supper of the Lorde.

First the minister asketh.



IN whome doste thou beleue

The childe aunswereth.

I beleue in GOD the Father and in Iesus Christe hys Sonne, and in the holye Ghoste and loke to be saued by none other meanes.

M. The Father the Sonne, and the holy Ghost be they any more then one God?

C. No, althogh they be distinct in persone.

M. What is the effect of the faith.

C. That God the Father of our Lorde IESVS

Christe, (and so by him of vs all) is the beginnynge and principall cause of all thynges the whiche he gouerneth in suche sorte, that no thynge can be done without his ordinance, and prouidence. Next that IESVS Christ, his Sonne, came downe into this worlde, and accomplished all thynges, whiche were necessarye for oure Saluation. And ascended into heauen, where he sitteth at the ryghte hande of the Father, that is, that he hathe all power in heauen and in earthe. And shall come agayne frome thence to iudge the whole worlde. Furthermore that the holye Ghoste is verye GOD because he is the vertue and power of GOD, and printeth in our hartes the promyses made vnto vs in IESVS CHRISTE. And finallye that the Church is sanctified and deliuered frome theyr sinnes throughe the mercyes of GOD and shall after this life rise againe to lif euerlastyng.

M. Muste we serue GOD accordynge as he hathe commaunded or elles as mennes traditions teache vs?

C. We muste serue him as he hathe taught vs by his worde and commaundementes and not accordynge to the commaundementes of men.

M. Canste thou kepe Gods commaundementes of thy selfe.

C. No verely.

M. Who then dothe kepe and fulfill them in thee?

thee?

C. The holy Ghost.

M. When God the giueth thee his holy Ghost, canste thou perfectly obserue them.

C. No, not so.

M. why? GOD dothe curse and reiecte all suche as do not in euerye pointe fulfill hys commaundementes.

C. It is true.

M. By what meanes then shalte thou be saued and deliuered frome the curse of God?

C. By the deathe and passion of oure Lorde Iesus Christ.

M. Howe so?

C. For because that by his deathe, he hathe restored vs to lif, and reconcilied vs to GOD his Father.

M. To whome doste thou make thy prayers?

C. I praye to God in the name of oure Lorde Iesus Christe our Aduocate and Mediatour, referring all my prayers to that scope, whiche Christ our Sauiour, hathe lefte vs as a moste sufficient and absolute rule.

M. Howe manye Sacramentes are there in Christes Churche?

C. Two, Baptisme, And the Lordes Supper.

M. What is ment by Baptisme?

C. Firste it signifieth that we haue forgiuenes of our sinnes by the blood of Christ. Secōdly it setteth before our eyes our regeneration or newe spirituall birth.

M. What signifieth the Supper of the Lord?

C. That by the spirituall eatyng and drinking of the bodye and bloode of oure LORDE Iesus Christe, our soules are nourished vnto life euerlasting.

M. What do the breade and wine represente in the Lordes Supper?

C. That as our bodies are nourished ther with: so oure soules are susteined and nourished with the vertue of Christs bodye and blood: not that they are inclosed in the breade and wine but we muste seke Christe in heauen in the glorye of God his Father.

M. By what meanes maye we attaine, vnto hym there?

C. By faythe: whiche Goddes Spirite worketh in oure hartes, assuryng vs of Gods promyses made to vs in hys holye Gospel.

The ende.

AN OTHER Prayer.

O Lord God almightye, and Father
most merciful there is 1 none lyke
thee in heauen nor in earth, which 1.kyng.2.d
workest all things for the glory of
thy Name, and the cōfort of thine
elect. Thou didst once make man ruler ouer all
thy creatures and 2 placed him in thy garden of 2
all pleasures, but how soone (alas) did he in hys Ge.1.d.2.d
felicitie 3 forget thy goodnes thy people Israell 3
also in their wealth did euermore runne 4 astray Gene.3.d.
abusing thy manifold mercyes like as fleshe cō- 4
tinually rageth when it hath gotten libertie, and Exo.23.d.
external prosperity. But such is thy wisdome ad-
ioyned to thy mercies (deare Father) that thou 5
sekest al meanes possible, to bring thy childrē to Exo.18.d.
the sure sense, and liuely feeling of thy Fatherly
fauour And therefore when prosperitie will not
serue, then sendest thou aduersitie, graciously
correcting all thy childrē whome thou receiuest
into thy houshold. wherefore we wretched and
miserable sinners rēder vnto thee most humble
and hartie thankes, that it hathe pleased thee to
call vs home to thy fold by thy Fatherlye correc-
tion at this present, wher as in our prosperitie
and libertie we did neglecte thy graces offered
vnto vs. For the which negligēce, & many other
grenous sinnes wherof we now accuse our selues
before thee, thou mightest most iustly haue given
vs vp to a reprobate minde & induration of ours 6
harte, as thou hast done others. But suche is thy Rom.1.d.
goodnes, O Lord, that thou semest 7 to forget all 7
our offenses, & hast called vs of thy good plea- Eze.37.d.
sure from all Idolatries, into this citie most chri-

4 Mat.5.a. 1 Luk. 24.g. Actes.1.a. 2 1. Iohn.3.a. Psal.8.a.

stianly reformed to professe thy name & to suffer some crosse amōgest thy people for thy truthes & Gospels sake, and so to be thy 1 witnesse with thy Prophets & Apostles, yea with thy dearly beloued sonne Iesus Christ our head, to whō thou dost begin hereto facio vs like thee in his 2 glory we may also be like him whē he shal appeare. O Lord God what are we vnō whom thou shultest shew this great mercie? O most louing Lord forgiue vs our vnthankefulnes, and all our sinnes, for Iesus Christes sake. O heauenlye Father increase thy holy Spirit in vs to teach our hearte to crie 4 Abba, deare Father, to assure vs of our eternall electiō in Christ, to reuele thy will more and more towardes vs to confirme vs in thy truth that we may liue and die therein, and that by the power of the same Spirit we may boldlye giue an accounte of our faith to all men with Sobletnes & meknes that, whereas they backbite & slander vs as euil doers, thei may be ashamed & once stop their mouths, seing our good conuersatiō i Christ Iesu, for whose sake we beseech thee, o Lord God, to guid, gouerne, & prospere this our enterprise in assembling our brethrē to praise thy holy Name. And not only to be here present with vs thy childrē according to thy promesse but also mercifully to assiste thy like persecuted people, our bretheren gathered in all other places, that they and we consenting together in one 2 Spirite and truthe, maye all worldlye respectes sett a parte seke the only honor, and glorye, in all our and their assemblies. So be it.

4 Galat.4.a. 5 Peter.3.c. 1 Mart.18.d. 2 Rom.15.b.

The ende.

A fourme of Praier to be vsed in Pruate houses, euery Mornynge and Euening.

¶ Morning Prayer.

Almightie God, and mooste mercifull father, we do not presente oure selues here before thy Maiestye, trustyng in our owne merites or worthynesse, but in thy manyfold mercyes, which hast promised to heare oure Prayers, and graunt our requestes, whiche we shall make to thee in the name of thy beloued sonne Iesus Chryst oure Lord: who hathe also commaunded vs to assemble our selues together in hys name, with full assuraũce that he wyll not only be amongst vs, but allso be oure mediator, and aduocate towards thy maiestye, that we may obteyne all thinges which shal seme expedient to thy blessed wyll for our necessityes: therefore we beseche thee, moste mercifull Father, to tourne thy louyng countenaunce towardes vs, and inpute not vnto vs, oure manyfolde synnes and offences, wherby we iustly deserue thy wrathe and sharp punishment but rather receyue vs to thy mercye for Iesus Christes sake, acceptinge his death and Passion, as a iust recompence, for our offences, in whome only thou art pleased, and through whome thou canst not be offended with vs. And seing that of thy greate mercies, wee haue quyetly passed thys nyght, graunt (O heauenlye

Father) that we may bestow this day wholly in thy seruice, so that all our thoughtes, wordes, and dedes, maye redounde to the glorye of thy name and good ensample to all men, whoseeyng oure good workes, mai glorify thee our heauenly father. And for as muche as of thy mere fauor, and loue, thou hast not onli created vs to thine owne similitude and likenesse, but also haste chosen vs to be heyres with thy deare sonne Iesus Christ of that immortal kingdom which thou preparedst for vs before the beginning of the world, we beseche thee to encrease our faith and knowledge, and to lighten our hartes with thy holy sprite that we may in the meane time, liue in godly conuersation and integrity of life: knowing that Idolaters, adulteres, couetous men, contentious persons, drunkardes, glottons, and suche like: shall not inhertie the kingdome of God.

And because thou haste commaunded vs to pray one for another, we do not onlye make request (ô Lord) for our selues, and then that thou hast already called to the true vnderstãding of thy heauenlye wyll: but for all people and nations of the world, who as they know by thy wonderfull workes that thou arte God ouerall. So they may be instructed by thy holy sprite to beleue in the theyr only Sauior and redemer. But for as muche as they can not beleue except they heare, nor can not heare but by preachyng, and non can preache: except they be sent, therefore (O Lorde) raise vp faithfull distributers of thy misteries, who setting a parte all worldly respectes, maye both in theyr life and doctrine, only seke thy glory Contra

rily

rily cōfound Sathan, Antichrist, with all hierlinges whome thou hast all readye cast of, into a reprobate sence, that they mai not by sects, schismes, heresies, and herrors, disquiet thy little flocke.

And because (O Lord) we be falne into the latter daies, and daungerous times, wherin ignoraunce hath gotten the vpper hand, and Sathan by his Ministers seeke by all meanes to quench the light of thy Gospell, we beseche thee to maintain thy cause ag ainste those rauenynge wolues, and strenghten all thy seruauntes whom they kepe in prisone and bondage. Let not thy longe suffringe be an occasion, either to encrease theyr tiranny, or to discourage thy children, nether yet oure sinnes and wickednes be a hindrance to thy mercies, but with spede (O Lord) consider these great miseries. For thy people Israel many times by theyr sinnes, prouoked thine anger, and thou punishedst thē by thy iust iudgmēt, yet though their sinnes, were neuer so greuous, if they once retourned frō theyr iniquity, thou receiuedst thē to mercy. we therfore, most wretched sinners, bewaile our manifolde sinnes, and earnestly repent vs for our former wickednes and vngodlye behauior towardes thee: and whereas we cānot of our selues purchase thy pardon, yet we humbly beseche thee, for Iesus Christes sake, to shew thy mercies vpon vs, and receiue vs a gain to thy fauor. Graunt vs, deare father these our requestes, and al other thinges necessary for vs, and thy whole Churche, accordinge to the promise in Iesus Christ our Lorde In whose name we beseche thee as he hathe taughte vs, saying: Our father which art in heauen. &c.

A prayer to be ſaid before Meales.

ALl thinges depēde on thy prouidēce (O lord) to receiue at thy hādes due ſuſtenāce in time conueniente. Thou geueſt to them, and they gather it, thou openeſt thy hande, and they are ſatiſfyed with all good thynges. O heauenly Father, whiche art the fountayne and full treaſure of all goodnes. we beſeche thee to ſhewe thy mercyes vpon thy children, & ſanctifye theſe gyftes whiche we receiue of thy merciſull liberalitie, graūt vs grace to vſe them ſobrely & purely accordinge to thy bleſſed wyl ſo that hereby we may acknowledge thee to be the author, & geuer of all good thinges, and aboue all that we may remēber continually, to ſeke the ſpirituall fode of thy word, wherwith oure ſoules may be norifhed euerlaſtingly through oure Sauiour Chriſt: who is the true bread of life, which came downe frō heauen, of whom, whoſoeuer eateth ſhall lyue for euer, & raigne with hym in glory worlde without ende. Amen.

¶A thankes geuing after Meales.

Et al nations magnify the Lorde, let all people reioyce, in praiſing and extolling hys greate mercies. For his fatherly kindenes is plentifullye ſhewed forthe vppon vs, & the truthe of his promiſe indureth for euer. We render thanckes

vnto the (O Lord God) for the manifold benefites, which we continually receaue at thy bountifull hand, not only for that it hathe pleased thee to fede vs in this presente lyfe, geuing vnto vs, all thinges necessary for the same, but especially be cause thou hast of thy free mercies facioned vs anewe, into an assured hope of a farre better life, the which thou hast declared vnto vs by thy holy Gospell. Therfore we humblie beseche thee (o heauenlie Father) that thou wilt not suffer oure affections to be so intãgled or roted in these earthly and corruptible thinges, but that we maie alweies haue oure mindes directed to the on hygh, continuallie watchinge for the comminge of oure Lord and Saufour Christ, what time he shal appeare for our full redemption. To whome with thee, and the holie gost, be all honour and glorie for euer and euer. Amen.

Another thankes geuynge before meat.

ETernall and euerliuyng God, Father of our Lord Iesus christ, who of thy moste singulare loue which thou bearest to mankinde, hast appointed to his sustenance, not only the fruts of the earth: but also the foules of thayre, the beastes of the earth, and fishes of the sea, and haste commaunded thy benefites to be receiued, as frõ thy hands with thankes geuinge, assuringe thy children, by the mouth of

thy Apostle, that to ỹ cleane, al thinges are cleane as the creatures, whiche be sanctified by thy word and by praier, graunt vnto vs so moderatelie to vse these thy giftes present, that the bodies beinge refreshed, the soules may be more hable to proceade in all good worcks to the prayse of thy holy name through Iesus Christ our Lord. Amen.

Another.

THe eyes of all thinges do loke vp and trust in thee (O Lord) thou geuest them meate in due season, thou openest thy hande, and fyllest with thy blessing euerl liuing creature: good lord, blessed vs and al thy giftes whiche we receiue of thy large liberality, throughe Iesus Christe our Lord, Amen. Our father.

Another thanckes geuinge after meat.

Lory praise and honoure, be vnto thee most merciful and omnipotent Father, who of thine infinite goodnes, hast created mã to thyne owne Image and similitude: who also hast fed, and daily fedest of thy most bountifull hand, all liuinge creatures: graunt vnto vs, that as thou hast norished these our mortall bodies with corporal fode, so thou woldest replenish our soules with the perfect knowledge of the liuely word of thy beloued sõne Iesus to whom be praise, glory, & honour for euer. Amen

¶ God

¶God saue the Churche vniuersall: our Quene and Realme. God comforte all them that be comfortles. Lord increase our faith: O Lord, for Christ thy sonnes sake, be merciful to the cōmon wealth wherthy gospel is truly preached, and harbor graūted to the afflicted members of Christes body, and illuminate, accordynge to thy good pleasure, all nations with the brightnes of thy word. Amen.

Another.

THe God of glory and peace, who hath created redemed, and presently fed vs, be blessed for euer and euer. So be it.

The God of all power, who hath called from death, that great pastour of the shepe, our Lorde Iesus cōforte and defend the flock, which he hath redemed by the bloud of the eternall Testamente increase the numbre of true Preachers: represse the rage of obstinate tirants mittigate and lighten the harts of th ingnorāt: relieue the pains of such as be afflicted, but especiallye of those that suffer for the testimony of thy truth: and finally confound fathā by the power of our Lord Iesus Christ. Amen.

¶Euening prayer.

Lorde God, Father euerlastinge, and full of pity, we acknowledge and cōfesse, that we be not worthy to lyfe vp oure eyes to heauen, muche lesse to present oure selues before thy Maiesty with confydence that thou wylte heare our

prayers, and graunte our requestes, if we consider oure owne deseruinges, for our consciences do accuse vs, and oure synnes witnes against vs, and we knowe that thou art an vpright iudge, which dost not iustify the synners and wicked men, but punishest the faultes of all suche as transgresse thy commaundements. Yet most merciful Father, since it hath pleased the to commaund vs to call on the in al our troubles and aduersities, promising euen then to help vs, when we felte our selues (as it were) swallowed vp of death and desperation, we vtterlie renounce all worldlie confidence, and flye to thy soueraigne bounty, as oure only staie and refuge: beseechinge thee, not to call to remembraunce our minifolde sinnes and wickednes, whereby we continuallie prouoke thy wrath and indignation againste vs, neither our negligence & vnkindnesse, which haue neither worthelie estemed, nor in our liues sufficientlie expressed, the swete comforte of thy Gospell reueled vnto vs: but rather to accept the obedience & death of thy sonne Iesus Christ, who by offringe vp his bodie in sacrifice once for all, hath made a sufficient recompence for all oure sinnes. Haue mercy therfore vpon vs (O Lord) and forgeue vs oure offences. Teache vs by thy holie spirit, that we may rightlie wey them, & earnestlie repent for the same. And so muche the rather, O Lorde, because that the reprobate, & suche as thou hast forsaken cannot praise the, nor call vpon thy name, but the repenting harte, the sorowful minde the conscience oppressed, hungring and thirstinge for thy grace, shall euer set forthe thy praise and glorie. And albeit we be but wormes and dust: yet

thou

thou art our creatour, and we be the work of thy handes: yea, thou art our father & we thy children thou art our sheph hard, and we thy flocke: thou art oure redemer, and we the people whom thou hast bought: thou art our god, and we thine enheritance. Correct vs not therefore in thine anger. O Lorde, neither accordinge to our deserts punish vs, but mercifullie chastice vs with a fatherlie affection, that all the world maye knowe, that at what time so euer a sinner doth repent him of his sinne, from the bottome of his hart, thou wilt put awaye his wickednes out of the remembraunce, as thou haste promised by thy holy Prophet.

Finally, for as muche as it hath pleased the to make the night for man to rest in, as thou hast ordained him the daie to trauell, graunte. O dear father, that we maie so take out bodelie rest that our soules may cōtinuallie watch, for the time that our Lord Iesus Christe shall appeare for our deliueraunce out of this mortall life, and in the meane season that we, not ouercomen by any fantasies, dreames, or other temptations, may fully set our mindes vppon thee, loue thee, feare thee, and reaste in thee: Furthermore that oure slepe be not excessiue or ouermuche after thinsaciable desires o four flesshe, but only sufficiente to content our weak nature, that we maye be better disposed to liue in all Godlie cōuersation to the glorie of thy holy name and profite of oure brethren. So be it,

A Godly Prayer to be sayd at all tymes.

Honour

Onour & prayse, be geuen to thee (O Lorde God almighty,) moste deare Father of heauen, for all thy mercies and louinge kindnesse shewed vnto vs, in that it hathe pleased thy gratious goodnes freelie, and of thine own accord, to elect and chuse vs to saluatiō before the beginninge of the world, and euen like continuall thankes be geuen to the for creating vs after thine owne Image, for redeminge vs with the Precious bloud of thy deare sonne, when we were vtterly lost, for sāctifiyng vs with thy holy spirit in the releuing and succoring vs, in all oure neades and necessities, for sauinge vs from all daungers of body and soule, for comforting vs so fatherly in all our tribulations, and persecutions, for sparing vs so lōg, & geuing vs so large a time of repētance. These benefites (O most merciful father) like as we knowledge to haue receiued thē of thy only goodnes: euen so we beseche thee, for thy deare sonne Iesus Christes sake, to graunt vs alwaies thy holy spirite, whereby we may continuallye grow in thanckefulnes towards thee, to be led into all truth and comforted in all our aduersities. O Lorde, strengthen our faith, kindle it more in feruentnes and loue towardes thee, & our neighbours, for thy sake. Suffer vs not moste deare Father to receiue thy word any more in vain: but graunt vs alwayes th'assistaunce of thy grace and holy spirit, that in hart word, and dede, we may sanctify & do worship to thy name.

Pelp to amplify and increase thy kingdome, that what so euer thou sendest, we maye be harte-

ly

ly well content with thy good pleasure and wille Let vs not lack the thinge, O Father, without the whiche we can not serue thee, but blesse thou so all the woorkes of our handes, that we maye haue sufficient, and not to be chargeable, but rather help full vnto others: be merciful, O Lorde, to our offences, and seinge our det is great, which thou hast forgeuen vs in Iesus Christe, make vs to loue thee and our neighbours so muche the more. Be thou oure Father, oure Captaine and defender in all temptations, hold thou vs by thy merciful hand, that we may be deliuered from all inconueniences & end our liues in the sanctifiyng and honor of thy holy name through Iesu Christ our Lord, and only Sauiour Amen.

Let thy mighty hand and outstretched arme, O Lord, be stil our defence, thy mercy and louing kindnes in Iesu Christ thy deare sonne our salusion, thy true and holy word our instruction, thy grace and holy spirite our comfort and consolatiõ vnto th end, and in th end. Amen.

O Lord increase our faith.

A confession for all estates and times.

Eterna'l God & most mercyful father, we confes and acknoledge here before thy dyuine Maiesty, that we are myserable sinners conceyued & borne in sinne & iniquitye, so that in vs there is no goodnes.

nes. For the flesche euermore rebelleth against the spirit, wherby we continually transgresse thy holy precepts and commaundementes, and so purchase to our selues, through thy iust iudgement, death and dampnation. Notwithstandyng. O heauenly father forasmuche as we are displeased with oure selues, for the synnes that we haue committed against thee, and vnfainedlye repente vs of the same: we moost humbly beseche thee, for Iesus Christes sake, to shewe thy mercye vppon vs, to forgeue vs all our sinnes: and to increase thy holy spirite in vs: that we acknowledging, from the bottom of our harts, our owne vnrightuousnes, may from henceforth not only mortify our sinnefull lustes and affections, but also bring for the suche frutes, as maye be agreable to thy moste blessed will, not for the worthines therof, but for the merites of thy derely beloued sonne Iesus Christ our only Sauioure, whom thou hast already geuen an oblation, and offringe for our synnes: & for whose sake, we are certenlye persuaded, that thou wylt deny vs nothinge, that we shall aske in his name, accordinge to thy will, For thy spirite doth assure our consciences, that thou art our merciſull father, and so loueſt vs thy children throughe hym that nothinge is hable to remoue thy heauenly grace & fauoure from vs: to the therfore, O father, with the sonne and the holy Gost be all honour and glory, world without end. So be it.

A prayer for the vvhole state of Christes Church.

Almyghty

Almyghty GOD and moste mercy full Father, we humblye submit our selues, and fall downe before thy Maiesty, besechynge thee from the bottome of our harts, that this sede of thy word nowe sowen amongest vs, may take such depe rote, that neither the burning heat of persecutiō cause it to wither, neyther the thorny cares of thys life choke it: but that as sede, sowen in good ground, it may bringe forthe thirty, sixty, and an hundreth folde: as they heauenlie wisdome hathe appointed. And because we haue nede continually to craue many thinges at thy handes, we humblie beseche thee (O heauenly Father) to graunt vs thy holy spirit, to direct our peticions, that they maye proceade from such a feruent minde, as maye be agreable to thy most blessed will. And seing that our infirmity is hable to do nothing withoute thy helpe, and that thou art not ignorant with how many and great temptations we pore wretches are on euery side enclosed, and compassed: Let thy strengthe, O Lord, sustain our weaknes, that we being defended with the force of thy grace, may be safely preserued against all assaultes of Sathan: who goeth about continually like a roring Lion, sekinge to deuour vs. Encrease our faith, O merciful father, that we do not swarue at any time from thy heauēly word but augment in vs hope and loue with a carefull keping of thy cōmaundements that no hardnesse of hart, no Ipocrisie, no concupicence of the eies, nor intisementes nf the worlde do draw vs away from thy obedience, And seinge we liue now in

these

nes. For the flesshe euermore rebelleth against the spirit, wherby we continually transgresse thy holy precepts and commaundementes, and so purchase to our selues, through thy iust iudgement, death and dampnation. Notwithstandyng. O heauenly father forasmuche as we are displeased with oure selues, for the synnes that we haue committed against thee, and vnfainedlye repente vs of the same: we moost humbly beseeche thee, for Iesus Christes sake, to shewe thy mercye vppon vs, to forgeue vs all our sinnes: and to increase thy holy spirite in vs: that we acknowledging, from the bottom of our harts, our owne vnrightuousnes, may from henceforth not only mortify our sinnefull lustes and affections, but also bring for the suche frutes, as maye be agreable to thy moste blessed will, not for the worthines therof, but for the merites of thy derely beloued sonne Iesus Christ our only Sauioure, whom thou hast already geuen an oblation, and offringe for our synnes: & for whose sake, we are certenlye persuaded, that thou wylt deny vs nothinge, that we shall aske in his name, accordinge to thy will, For thy spirite doth assure our consciences, that thou art our mercifull father, and so louest vs thy children throughe hym that nothinge is hable to remoue thy heauenly grace & fauoure from vs: to the therfore, O father, with the sonne and the holy Gost be all honour and glory, world without end. So be it.

A prayer for the vvhole state of Christes Church.

Almyghty

Almyghty GOD and moste mercy full Father, we humblye submit our selues, and fall downe before thy Maiesty, beseechynge thee from the bottome of our harts, that this sede of thy word nowe sowen amongest vs, may take such depe rote, that neither the burning heat of persecutiō cause it to wither, neyther the thorny cares of thys life choke it: but that as sede, sowen in good ground, it may bringe forthe thirty, sixty, and an hundreth folde: as they heauenlie wisdome hathe appointed. And because we haue nede continually to craue many thinges at thy handes, we humblie beseche thee (O heauenly Father) to graunt vs thy holy spirit, to direct our peticions, that they maye proceade from such a feruent minde, as maye be agreable to thy most blessed will. And seing that our infirmity is hable to do nothing withoute thy helpe, and that thou art not ignorant with how many and great temptations we pore wretches are on euery side enclosed, and compassed: Let thy strengthe, O Lord, sustain our weaknes, that we being defended with the force of thy grace, may be safely preserued against all assaultes of Sathan: who goeth about continually like a roring Lion, sekinge to deuour vs. Encrease our faith, O merciful father, that we do not swarue at any time from thy heauēly word but augment in vs hope and loue with a carefull keping of thy cōmaundements that no hardnesse of hart, no Ipocrisie, no concupicence of the eies, nor intisementes nf the worlde do draw vs away from thy obedience. And seinge we liue now in

these

these moste perillous times: Let thy fatherly prouidence defend vs against the violence of our enemies, which do seke by all meanes to oppresse thy truth. Furthermore for as muche as by thy holie Apostle we be taughte, to make oure Prayers and supplication for all mē. we praye not only for our solues here present: but beseche thee also, to reduce all suche, as be yet ignoraunt, from the miserable captiuity of blindenes and errours, to the pure vnderstanding and knowledge of thy heauēlie truth, that we al with one consent and vnity of mindes, may worshipe thee our only God and sauiour. And that all Pastors, shepheardes & ministres, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine, be found faithful setting only before their eyes thy glorie: and that by them all poore shepe, which wander and go astray, may be gathered and brought home to thy fold. Moreouer, because the hartes of rulers are in thy handes we beseche the to direct, and gouerne the harts of all Kinges, Princes and Magistrates, to whome thou hast committed the sworde. Especiallye, O Lord, accordinge to oure bounden duetie, we beseche thee to maintaine and encrease the honourable estate of the Quenes Maiesty, and all her most Noble Counsellers, and Magistrates, wyth all the spirituall Pastours and ministers, and all the whole bodie of this common weale Let thy fatherly fauour so preserue them, and thy holy spirit so gouerne their harts, that they may in such sort execute their office, that thy Religion may be purely maintained, maners reformed, and sinne punished accordinge

cordinge to the precise rule of thy holye word. And for that we be all members of thy mistical body of Iesus christ, we make our requests vnto thee, O heauenly father, for all suche as are afflicted with any kinde of crosse, or tribulation, as warre, plague famine, sicknes, pouerty, emprisonement, persecution, banishment, or any other kinde of thy rods, whether it be calamity of body, or vexatiõ of mind that it would please the, to geue them pacience, & constancy, til thou send them ful deliuerance of all their troubles.

Rote out from hence, O Lord, all raueninge wolues, whiche to fil their bellies, seke to destroy thy flocke. And shewe thy great mercies vppon those our brethren in other countries, which are persecuted, cast into prison, and daylye condemned for the testimony of thy truth. And though they be vtterly destitute of all mannes ayd, yet let thy swete comfort neuer depart from them, but so inflame theyr hartes with thy holy spirit, that they may boldly and chearfullye abyde suche tryall, as thy godly wisdom shall apoint. So that at length as wel by theyr death, as by theyr life, the kyngdome of thy deare sonne Iesus Christ, may increase & shine through all the world.

In whose name we make our humble peticiohs to thee, as he hath taught vs.

Our father which art in heauen, &c.

FINIS.

vouchsafe to the spiritual of thy holy word, And
[illegible] be all members of thy mystical body of
Jesus Christ, we make our requests unto thee, O
heavenly father, for all those as are afflicted with
any kinde of sorrow or tribulation, as were plague
famine, sickness, poverty, imprisonment, persecu-
tion, banishment, or any other kinde of any rode,
whether it be calamity of body, vexation of mind
that it would please thee to give them patience, &
constancy, till thou send them full deliverance of all
their troubles.

Rescue us from hatred, O Lord, all tormenting
vexations, which are in their bellies, ready to destroy
thy flocke. And thou, thy great mercies, upon
whom our brethren in other countries, which are
persecuted, call into protection and daily confessed
for the testimony of thy truth. And though they
be wearily delivered of immanes and wrestler by
lyons, comfort them, O pure Emmanuel, but form
them their hearts with thy holy spirit, that they
may boldly and chearfully abide the cheryall, as
thy godly wisdom shall ordain. So that thou shalt
as well by their death, as by their life, the strong-
dome of thy dearest sonne Jesus Christ, to
increase & flow through all the world.

In whose name we make our
humble petitions to thee,
as he hath taught us,

Our father which art in heaven &c.

FINIS.